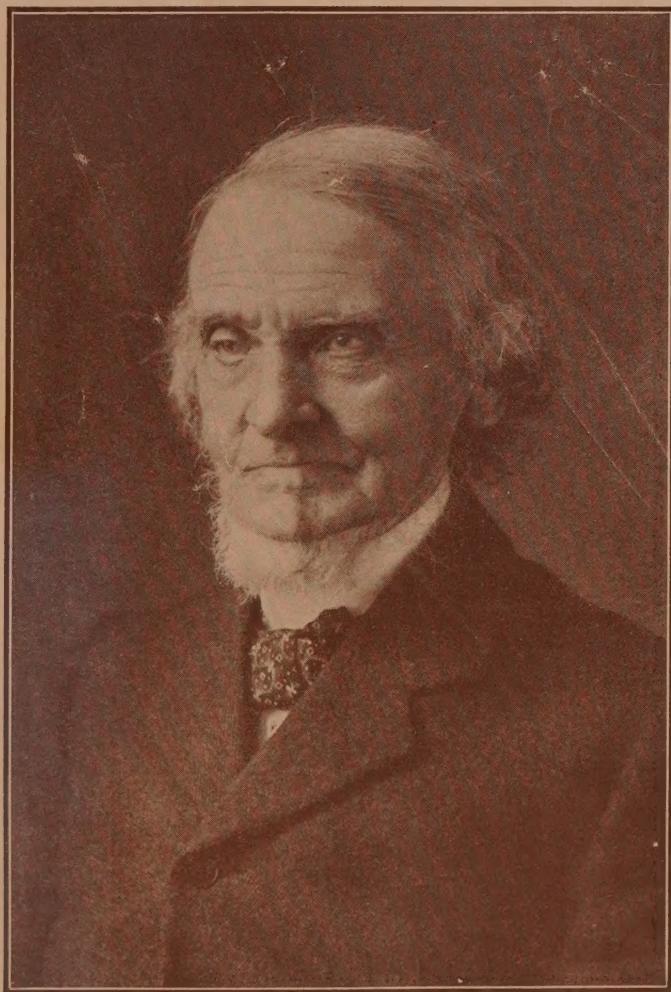


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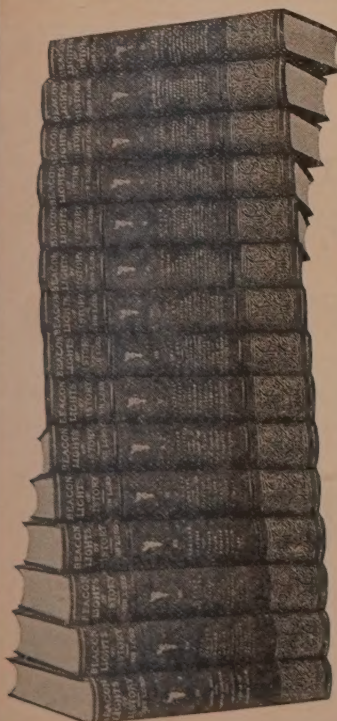


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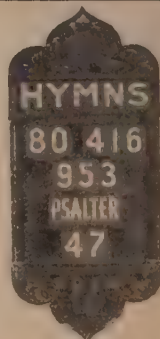
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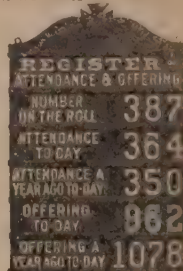
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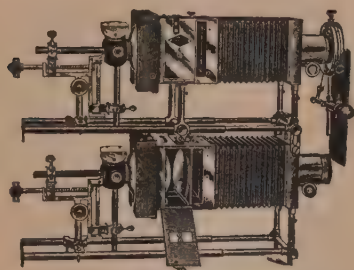
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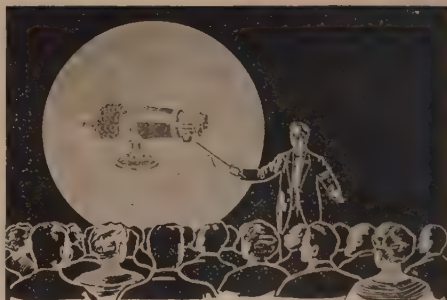
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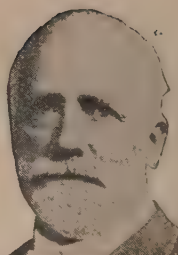
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ALEXANDER MACLAREN, D. D.

born February 11, 1826—June 28, 1846, Pastor Portland Chapel; 1858, Pastor Union Chapel, Manchester; Resigned, June 1903; Died May 5, 1910

ALEXANDER Maclaren with his forty-five years of service at Union Chapel, Manchester, and twelve years at Portland Chapel, Southampton, was one of three greatest preachers of his century, if not the greatest. Certainly he was the most effective and powerful expository preacher of this age. With quotations from his life, with a few words of explanation, we attempt to give an impression of this wonderful man, whose life and works could profitably be made the subject for prolonged study by preachers, old and young. May a spark of the fire that flamed within him brighten the countenance and quicken the heart of those who read! It was said that when he was ready to prepare his sermons that he put on his heavy walking boots endeavoring to give his mental condition as alert as if he were going somewhere. It is certain that few men spent as much care on the preparation of sermons as he, and none regarded the work with greater awe of holiness.

When at the age of thirty-three Dr. Maclarena was called to Manchester to occupy one of the most influential pulpits in Great Britain, he is said to have explained his desire to concentrate his whole strength upon the work of the pulpit, declining to visit and refusing outside engagements. To this the Church officials agreed.

"I began my work," Dr. Maclaren wrote at this time, "here on the first Sunday in this month. How it will all end I do not venture to forecast. Thus far, things promise well, people cordial, and kind and liberal; Chapel large (after Portland) and well filled. Many of the congregation wish 'simple Bible preaching.' Now I feel that I have a great deal more sympathy with that class of people than I had. I have learned, I shall never unlearn, the lesson that after all, our sole power lies in the true, simple, sincere setting forth the living Christ, and I have adjured for evermore all the rubbish of 'intellectual preaching.' I would rather serve out slops for people to live upon than lumps of stone cut into the form of loaves. It is my ambition gradually to lead my hearers to some broader and more masculine type of Christian life and thought than they have had. I feel that the narrowest and least cultivated of them is nearer to me than the best man that ever stepped who has not the 'root of the matter' in him; and I should feel that I had done great work in my small way, if I could bring

these two classes of old-fashioned Christians and new-fashioned ones face to face in some instances—and teach them to honor one another and love one another."

For his sermons and studies it was his custom to put in writing only a bare outline.

"I depend upon the moment for the word," he himself said. But of the preceding time of study and spiritual preparation his biographer writes—

"At such times to an onlooker the fact that he did not offer to the Lord of that which cost him nothing was constantly present, and in retrospect it seems little short of a miracle that his life of strenuous preparation for each sermon preached was continued for nearly sixty years."

Sir William Robertson Nicoll, whose literary judgment on theological writings and Biblical works is unsurpassed, made these comments on Dr. Maclaren's preaching:—

"Every one knows his method of preaching. He had an extraordinary gift of analyzing a text. He touched it with a silver hammer, and it immediately broke up into natural and memorable divisions, so comprehensive and so clear that it seemed wonderful that the text should have been handled in any other way. He sought to give truth an edge; he brought everything to a point."

"A phrase much in his mouth was 'this ministry,' and another phrase was 'neither priest nor philosopher, but messenger and proclaimer.' He knew philosophy, and he knew how philosophies came and went. 'The feet of them that are to carry thee out also are already at the door.' To him preaching was the exposition of the eternal divine thought. Anything else was not preaching. So the Bible was his book. Through his long life he was continually studying it in Hebrew and in Greek."

"He might have been anything—soldier, politician, man of letters, man of science, and in any profession he would have taken the lead. He was gifted with a swift and clear-cutting intellect. He had also a true vein of poetry and genius. He could master any subject and he had an all-sided strength and capacity. These gifts were early brought into captivity to the obedience of Christ. If ever any one was apprehended of Christ Jesus in early years, it was Alexander Maclaren. The religious training of his youth, which he loved to

describe, seized him, held him, ruled him through all his many years. Never was any one more profoundly loyal to the lessons of the morning. He desired no other and no better thing than that the end of his life should circle round the beginning, only with a deeper conviction and a stronger love at last.

"We shrink from writing about his religious life, but it was hid with Christ in God. Those who observed him recognized that he drank from fountains older than the world, and for him they were always running fresh. In his later years it seemed to be his supreme desire to obtain a fuller communion with God in Christ."

His own idea as to what preaching should be is given very distinctly in the following letter, written in January, 1900, at the request of his lifelong friend, Rev. T. Harwood Pattison, professor of homiletics in the Rochester Theological Seminary, to the students there:

"I sometimes think that a verse in one of the psalms carries the whole pith of homiletics—'While I was musing the fire burned, then spake I with my tongue.' Patient meditation, resulting in kindled emotion and the flashing up of truth into warmth and light, and then—and not till then—the rush of speech 'moved by the Holy Ghost'—these are the processes which will make sermons live things with hands and feet, as Luther's words were said to be. 'Then spake I,' not 'Then sate I down at my desk and wrote it all down to be majestically read out of manuscript in a leather case.'

"May I add another text, which contains as complete a description of the contents of preaching as the psalm does of its genesis? 'Whom we preach'—there is the evangelistic element, which is foundation of all, and is proclamation with the loud voice, the curt force, the plain speech of a herald; and there is, too, the theme, namely, the Person, not a set of doctrines, but, on the other hand, a Person whom we can know only by doctrines, and whom, if we know, we shall surely have some doctrine concerning. 'Warning every man'—there is the ethical side of preaching; 'and teaching every man'—there is the educational aspect of the Christian ministry. These three must never be separated, and he is the best minister of Jesus Christ who keeps the proportion between them most clearly in his mind, and braids all the strands together in his ministry into a 'three-fold cord, not quickly broken.' May the Rochester students attain to that ideal!"—Alex. Maclaren.

To the preparation of his sermons he brought the resources of a thoroughly trained intellect, a vivid imagination, and a taste not very far from faultless as regards literary expression. When to all this is added, what indeed came first, the very purest motives as to the end in view and a simple asking of God's help, we get some explanation of his immense power as a preacher.

It has sometimes been taken for granted that, though his sermon was not read, it had been fully written out, and committed to memory. This was very far from being the case. He resolved from the very beginning of his career that if he "could not look his hearers

in the face he would give up." He was accustomed to write out fully the first two or three sentences. He called this, "pushing off from the shore and launching into deep water," but after that his notes were scant. His illustrations (which were always most truly illuminating) had been carefully thought over, but were only clothed, and often in beautiful language, when he faced his congregation. When preaching he by no means forgot his audience, indeed, he was extremely sensitive as to the attitude of his listeners.

In his ministerial jubilee address in 1896, believing that he was addressing many young ministers, he said:

"I began my ministry—and, thank God, I have been able to keep to my aim—I say nothing about attainment—with the determination of concentrating all my available strength on the work, the proper work of the Christian ministry, the pulpit. I believe that the secret of success for all our ministers lies very largely in the simple charm of concentrating their intellectual force on the one work of preaching. I have tried to make my ministry a ministry of exposition of Scripture. I know that it has failed in many respects, but I will say that I have endeavored from the beginning to the end to make that the characteristic of all my public work. I have tried to preach Jesus Christ, and the Jesus Christ not of the Gospels only, but the Christ of the Gospels and Epistles; he is the same Christ."

On the first Sunday in July, 1858, Dr. Maclaren began his ministry in Manchester, so he had completed forty-five years of continuous work there, when the last Sunday in June, 1903, he said farewell. During all these years the times when he made any personal reference could easily be counted, and this parting day was one of them. His text was taken from 1 Cor. 15:1-3: "I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; by which also ye are saved. . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." He began:

"To efface one's self is one of a preacher's first duties. The herald should be lost in his message. John the Baptist's great words when he was urged to declare himself someone should ever be a preacher's confession—'I am a voice crying.' What the voice says is important, the voice is but a conflicting noise. But there are times when it is more than permissible for a preacher to step forward, and when not to be personal would be affectation. Surely I stand at such a time this morning. I close today forty-five years of a ministry to this congregation. Naturally my thoughts go back over all that stretch of years and suggest to me questions and answers too sacred and too self-condemnatory to be imparted to you, but while looking back I have sought to find some words to speak to you from, which would in some measure gather up, if not my attempts, at least my aims, and I find them already made to my hand in this summary of his preaching which

the apostle laid as the basis of his great argument on the resurrection of Jesus Christ. They do express what I have tried to make the great theme of my ministry, and they give me an opportunity of reiterating it once more to my dear friends in circumstances which may perhaps add some force to my voice."

In 1905 he addressed the Baptist World's Congress:

"We are crying out for a revival. Dear friends, the revival must begin with each of us by ourselves. Power for service is second. Power for holiness and character is first, and only the man who has let the spirit of God work his will upon him, and do what he will, has a right to expect that he will be filled with the Holy Ghost and with power. Do not get on the wrong track. Your revival, Christian ministers, must begin in your study and on your knees. Your revival must be for yourself with no thought of service. But if once we have learned where our strength is, we shall never be so foolish as to go forth in our own strength, or we shall be beaten as we deserve to be."

Maclaren's Tribute to His Wife.

Writing to Sir Robertson Nicoll in regard to sketch of his career, he said there were two lamentable gaps; that no mention was made of Rev. David Russell, Congregational minister, who influenced his early religious life. The other "gap" was that the influence of his wife was not mentioned. He wrote:

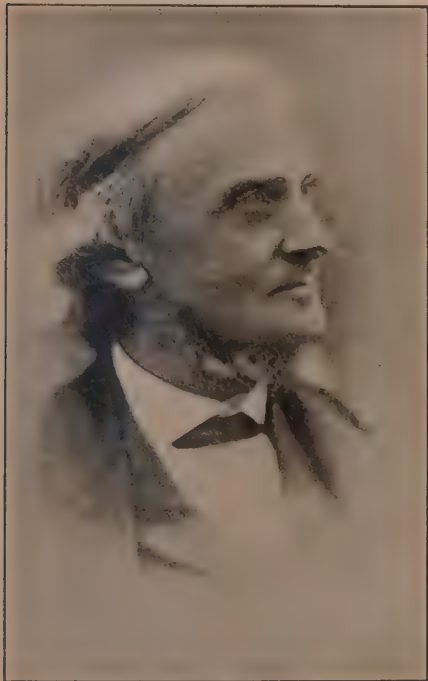
"In 1856 Marion Maclaren became my wife.

God allowed us to be together till the dark December of 1884. Others could speak of her charm, her beauty, her gifts and goodness. Most of what she was to me is forever locked in my heart. But I would fain that, in any notices of what I am, or have been able to do, it should be told that the best part of it all came and comes from her. We read and thought together, and her clear, bright intellect illumined obscurities and 'rejoiced in the truth.' We worked and bore together, and her courage and deftness made toil easy and charmed away difficulties. She lived a life of nobleness, of strenuous effort, of aspiration, of sympathy, self-forgetfulness, and love. She was my guide, my inspirer, my corrector, my reward. Of all human formative influences on my character and life hers is the strongest and the best. To write of me and not to name her is to present a fragment."

PRAYER MEETING TOPICS.

REV. LEWIS E. YAHN.

The Power of Prayer. James 5:13-19.
 Wrong Kinds of Prayer. Matt. 6:5-16.
 A New Testament Church. Acts 2:43-47.
 Christ and the Church. Eph. 5:22-33.
 The Christian Faith. Heb. 11.
 The Christian's Experience. 1 John 5:13-21.
 Witnessing for Jesus. Acts 1:6-12.
 How to Win in the Race. 1 Cor. 9:24-27.
 The Indwelling Christ. Col. 3:5-18.
 The Blessings of a Free Country.
 The Beam and the Mote. Matt. 7:1-16.
 The Man Within. 2 Cor. 4:16-18.



DR. MACLAREN
 When Between 50 and 60 Years Old



MRS. MACLAREN
 "My Guide, My Inspirer, My Reward"

An Exposition by Alexander Maclaren, D. D.

JOHN THE FORERUNNER OF CHRIST.

Matt. 3:1-12.

MATTHEW'S Gospel is emphatically the gospel of the kingdom. The keynote sounded in the story of the Magi dominates the whole.

We have stood by the cradle of the King, and seen the homage and the dread which surrounded it. We have seen the usurper's hatred and the divine guardianship. Now we hear the voice of the herald of the King.

Silence of Four Hundred Years Broken.

The voice of prophecy had fallen silent for four hundred years. Now, when it is once more heard, it sounds in exactly the same key as when it ceased. Its last word had been the prediction of the day of the Lord, and of the coming of Elijah once more. John was Elijah over again. There were the same garb, the same isolation, the same fearlessness, the same grim, gaunt strength, the same fiery energy of rebuke which bearded kings in the full fury of their self-will. Elijah, Ahab and Jezebel have their doubles in John, Herod and Herodias. John's portrait is flung on the canvas with the same startling abruptness with which Elijah is introduced. He leaps into the arena full grown and full armed. His work is described by one word—"preaching;"—which means proclaiming, or acting as a herald, and implies the uplifted voice and the brief, urgent message of one who runs before the chariot, and shouts, "The king! the king!"

His message is summed up in two sentences, two blasts of the trumpet; the call to repentance, and the rousing proclamation that the kingdom of heaven is at hand.

Self-Denial Obtains Hearing.

Here is a vivid picture of the asceticism of John, which was one secret, as our Lord pointed out, of his hold on the people. The more luxuriously self-indulgent men are, the more are they fascinated by religious self-denial. A man "clothed in soft raiment" would have drawn no crowds. A religious teacher must be clearly free from sensual appetites and love of ease, if he is to stir the multitudes. John's rough garb and coarse food were not assumed by him to create an impression. He was no mere imitator of the old prophets, though he wore a robe like Elijah's. His asceticism was the expression of his severe, solitary spirit, because the coming kingdom flamed ever before him, and the age seemed to him to be rotting and ready for the fire.

Qualities That Impress Men.

Note the universal excitement which he produced. He did not come out of the desert with his message. If men would hear it, they must go to him. And they went. Wherever a religious teacher shows that he has John's qualities, as our Lord in his eulogium analyzed them—namely, unalterable resolution, like an iron pillar, and not like a reed shaken with the wind, conspicuous superiority to considerations of ease and comfort, a direct

vision of the unseen, and a message from God, the crowds will go out to see him; and even if the enthusiasm be shallow and transient, some will be pointed by him to the King.

The demand for righteous living as the only test of religious emotion is needed in this generation. All teachers, preachers and others concerned in "revivals" may well learn a lesson, and while they follow John in seeking to arouse torpid consciences by the terrors which are a part of the gospel, they should not forget to demand, not merely an emotional repentance, but the solid fruits which alone guarantee the worth of the emotion.

Bitter Truth Must be Spoken.

John knew that every man in that listening crowd believed that his birth secured him joy and dominion when Messiah came. What a murmur of angry denial must have met his contemptuous, audacious denial of their trusted privilege! The pebbles on the Jordan beach, or the loose rocks scattered so plentifully over the desert, could be made as good sons of Abraham as they! A glimpse of the transference of the kingdom to the despised Gentiles passed across his vision. And in these far-reaching words lay the anticipation of the miracles of quickening to be wrought on the stony hearts of those beyond the Jewish pale.

Fire a Symbol of God.

"I indeed baptize you with water, but he with fire," the one effecting an outward cleansing, the other an inward penetrating power, which shall search men through and through, and, burning, shall purge away dross and filth. There is a triple representation of our Lord's work in its relation to John's, each portion of which ends with the refrain, "the fire." But these three fires have not the same effects. The first and last destroy, the second cleanses. Those are threatenings, but this is altogether a promise.

Fire all over the world has been taken to represent the divine energy. In the Scriptures there is a continuous chain of symbolism according to which some aspect of the divine nature is set forth for us by fire. The Spirit which is fire, is a spirit which giveth life. It is unquestionably part of the felicity of the symbol that there should be in it a double force—for so is it the fitter to show forth Him who, by the very same attributes, is the life of those who love him and the death of those who turn from him.

The alternative for every man is to be baptized in the fire or to be consumed by it. Israel made its choice, and in seventy years the Roman standards on Zion and the flames leaping round the temple, interpreted John's words in one of their halves, while the growing energy of the fire that was lit on Pentecost fulfilled them in the other. Many a nation and church has made its choice since then. You have to make yours. "The fire shall try every man's work, of what sort it is."

From "Expositions of Holy Scripture." Geo. H. Doran Co., New York.

New Testament Bibliography of Works in English

DEAN E. I. BOSWORTH, OBERLIN, OHIO

Concordance and Dictionary.

Thoms: Concordance to Revised Version. Pp. 532; 1883. \$2.50.

Moulton and Geden: Pp. 1037. 1897. \$7.

Best concordance on the Greek text.

Thayer: Greek English Lexicon of the New Testament. Pp. 726. 1887. \$5.00.

Dr. Deissman is preparing one to appear within a few years based on a study of papyri and inscriptions.

Hastings: Dictionary of the Bible; 5 volumes. 1898-1904. \$30.00.

Rather better for Old Testament than for New Testament.

Progressively conservative. Strong in its attacks on topics of Biblical Theology.

Hastings: Dictionary of Christ and the Gospels; 2 volumes. 1906-1908. \$12.00. Valuable supplement to the Hastings' Dictionary of the Bible in the New Testament.

Encyclopedia Biblica: Four volumes. 1899-1903. \$20.00. Radical; meager in treatment of topics of Biblical Theology. Contains many very strong scholarly articles.

Hastings' Dictionary of the Bible: One volume. Pp. 992. 1909. \$5.00.

Standard Dictionary of the Bible: One volume. Pp. 920. 1909. \$6.00.

Geography.

G. A. Smith: Historical Geography of the Holy Land. 14th edition. Pp. 720. 1907-1908. \$3.75.

History.

Mathews: History of New Testament Times in Palestine. Second edition. Pp. 234. 1910. \$1.00.

Schuerer: History of the Jewish People in the Time of Jesus Christ. Five volumes. 1891. \$8.00. A new edition of the German original has appeared since this translation was made.

Customs and Manners.

Stapfer: Palestine in the Time of Christ. Now out of print; second-hand only. Pp. 527. 1885.

Edersheim: Sketches of Jewish Social Life. Pp. 342. 1876. \$0.50.

Thompson: The Land and the Book. Three volumes. 1880. \$4.50. One-volume edition, \$2.50.

Lane: Modern Egyptians. Pp. 552. 1833-1835. \$1.00. (?)

Life in the Roman Empire.

Friedlander: Roman Life and Manners under the Early Empire. Three volumes. Translation from the 7th German edition. 1909-10. \$4.50.

Dill: Roman Society from Nero to Marcus Aurelius. Pp. 639. 1905. \$2.50.

Both Friedlander and Dill are good, not necessary to buy both.

Deissmann: New Light From the Ancient East. Translation, 1910. Pp. 514. \$4.00.

Valuable discussion of inscriptions and papyri, and their bearing on New Testament.

New Testament Introduction.

Moffatt: Introduction to New Testament, Pp. 671. 1911. \$2.50.

In the International Theological Library. Rather radical; full in its history of criticism; very valuable.

Peake: Critical Introduction to the New Testament.

Brief; well arranged; up to date. Pp. 242. 1910. \$0.75.

Zahn: New Testament Introduction. Three Volumes. 1909. \$12.00.

Very comprehensive, scholarly and conservative.

Drummond: An inquiry into the Character and Authorship of the Fourth Gospel. Pp. 528. 1904. \$3.50.

Favors Johannine authorship.

Bacon: The Fourth Gospel in Research and Debate. Pp. 544. 1910. \$4.00.

Against Johannine authorship.

Canon and Text.

Gregory: Canon and Text of New Testament. Pp. 539. 1907. \$2.50.

In the International Theological Library.

Life of Christ.

Hastings' Dictionary. Article by Sanday. As Separate book. "Outline of the Life of Christ." Pp. 273. \$0.50.

Sanday: Life of Christ.

To appear in International Theological Library.

Edersheim: Life and Times of Jesus the Messiah. Various editions in 2 volume and 1 volume form. \$1.00 to \$2.00.

Perhaps still the most valuable Life of Christ for popular use, but written before modern critical questions were much discussed in English works.

Gilbert: Student's Life of Jesus. Pp. 418. 1900. \$0.50.

Fairbairn: Studies in the Life of Christ. Pp. 358. 1880. \$1.25.

B. Weiss: Life of Christ. Three volumes. 1883-1889. \$6.75.

Smith: The Days of His Flesh. Eighth edition. Pp. 549. 1910. \$2.00.

General type of Edersheim and Geikie, but more account taken of modern criticism in introduction.

O. Holtzmann: Life of Jesus. Pp. 556. 1904. \$4.00.

Very suggestive in details of exegesis; radical in its general viewpoint.

Life of Paul.

Conybeare and Howson: Life and Letters of Paul. Original edition 1851. Various editions, in 2 volumes and 1 volume form. \$1.50.

Old but still the most complete Life of Paul.

Deissmann: Paul.

Brief; being translated from German; excellent.

Ramsay: St. Paul, the Traveller and Roman Citizen. Pp. 394. 1896. \$3.00.

Good on certain phases of Paul's life.

Weinel: St. Paul, the Man and His Work. Pp. 399. 1906. \$2.50.

Radical and interesting.

Gilbert: Student's Life of Paul. Pp. 279. 1899. \$0.50.

History of the Apostolic Age.

- Bartlett: History of the Apostolic Age. Pp. 586. 1899. \$2.00.
 McGiffert: History of the Apostolic Age; second edition. Pp. 681. 1910. \$2.50.
 Von Dobschuetz: Christian Life in the Primitive Church. Pp. 438. 1904. \$3.00.
 Weizsaecker: Apostolic Age of the Christian Church; two volumes; second edition. 1899. \$7.00.

Biblical Theology.

- Stevens: Biblical Theology of the New Testament. Pp. 617. 1899. \$2.50.
 In International Theological Library.
 B. Weiss: Biblical Theology of the New Testament. Two volumes. Pp. 939. 1888-9. \$4.50.
 Dry and compact, but good for thorough study.
 Wendt: Teaching of Jesus. Two volumes. Pp. 835. 1892. \$5.00.
 Bruce: The Kingdom of God. Pp. 361. 1893. \$2.00.
 Mathews: The Social Teaching of Jesus. Pp. 235. \$0.50.
 Mathews: The Messianic Hope in the New Testament. Pp. 338. 1905. \$2.50.
 King: The Ethics of Jesus. Pp. 293. 1910. \$0.50.
 Bruce: St. Paul's Conception of Christianity. Pp. 404. \$0.90.
 E. F. Scott: The Fourth Gospel: Its Theology and Purpose. Pp. 379. Second edition. 1908. \$2.00.
 Von Dobschuetz: The Eschatology of the Gospels. Pp. 216. 1910. \$1.00.
 E. F. Scott: The Kingdom and the Messiah. Pp. 261. 1911. \$1.25.
 Denney: Jesus and the Gospel. Pp. 368. 1909. \$2.00.
 Schechter: Some Aspects of Rabbinic Theology. Pp. 406. 1909.
 Herford: Pharisaism. Pp. 340. 1912. \$1.50.
 Presentation of the better side of Pharisaism from Jewish standpoint. Good supplement to Biblical theology.

Commentaries.

- International Critical Commentary: About half the volumes now out. Uneven, but on the whole the best on the Greek text. \$2.00 to \$3.00.
 The Expositor's Greek Testament; five volumes. 1897-1910. \$20.00.
 Not so full as the International; uneven; Acts especially good; best complete commentary on the Greek text.
 Lightfoot: Galatians, Colossians and Philemon; Philippians; very good. Buy second-hand.
 New Century Bible: Thirteen volumes. 1899-1904. \$0.90 each.
 Introductions good; comments rather brief.
 Cambridge Bible for Schools and Colleges: Nineteen volumes. 1877-1896. 40 cents to \$1.10 each.
 Some volumes old; comments generally more extensive than the New Century Bible.
 The Bible for Home and School: Fifteen volumes. 1908. 50cents to 90 cents each.

About the same scope as new Century Bible. A few volumes have appeared; very good. The Expositor's Bible: Twenty-one volumes. \$0.50 each.

Very uneven. Introductions brief. Comments semi-homiletical.

BOOK NOTICES

The Bible and the Spade, by Edgar J. Banks. An interesting account of the discoveries made by explorers in Bible land, written in popular style. Price \$1.00. Association Press, 124 East 28th St., New York.

For the Story-Teller, by Carolyn S. Bailey. Hints on story-telling as an aid to the child's development with illustrative stories. Price \$1.50. Milton Bradley Co., Springfield, Mass.

The Children for the Church, by W. R. Nicoll and J. Williams Butcher. An account of the League of Young Worshipers. Hodder & Stoughton.

History of the North American Young Men's Christian Association, by Richard C. Morse. Association Press, 124 East 28th St., New York.

Glorious of the Commonplace, by J. R. Miller. A collection of incidents of everyday life selected from Dr. Miller's manuscripts, by John T. Faris. Price \$1.00. Postage 10 cents. Thos. Y. Crowell Co., New York.

All About One Russell, by Charles C. Cook. A pamphlet giving facts about "Pastor" Russell. Price 10 cents. Charles C. Cook, 150 Nassau St., New York.

Reaching Up and Out, by Amos R. Wells. Inspirational advice for young people. Price 50 cents. Postage 5 cents. Thos. Y. Crowell Co., New York.

Immigrant Forces, by William P. Shriver. A textbook of the Forward Mission Study Courses. Price, cloth 50 cents, paper 35 cents. Postage 8 cents. Missionary Education Movement, New York.

All the Days of My Life, by Amelia E. Barr. The autobiography of one of the best-known American writers. Price \$3.50. Postage 20 cents. D. Appleton & Co., 35 W. 32nd St., New York.

Mexico Today, by George B. Winton. Textbook of one of the Forward Mission Study Courses. Price, cloth 50 cents, paper 35 cents. Postage 8 cents. Missionary Education Movement, New York.

Which Temple Ye Are, A. H. W. (Canada). An attempt to apply Christianity to present-day life. Price \$1.50. By mail \$1.65. G. P. Putnam's Sons, 2-6 West 45th St., New York.

Things that Endure, by J. R. Miller. Selections from author's manuscripts, by John T. Faris. Price \$1.00. Postage 10 cents. Thos. Y. Crowell Co., New York.

The Religious Life of the Anglo-Saxon Race, by M. V. B. Knox. A review of the forces that have made for the success of the English-speaking race. Price \$2.00. By mail \$2.15. Sherman, French & Co., 6 Beacon St., Boston, Mass.

Jesus' Life. Discussions for Men's Bible among the members of the class. A good deal would depend upon the leader of the class.

Classes. A series of outlines for lessons on the life of Jesus put in the form of questions. There are fifteen questions on each lesson, suggestive questions, intended to start discussion. Price 10 cents. Henry F. Nash, Box 124, Cleveland, Ohio.

The Sunday School and the Teens. The report of the Commission on Adolescence authorized by the San Francisco Convention of the International Sunday School Association. Each of its thirty-one chapters is by an expert in the subject treated. Price \$1.00 postpaid. Association Press, 124 east 28th St., New York.

The Boy and the Sunday School, by J. L. Alexander. A manual of principles and methods. Price \$1.00 postpaid. Association Press, 124 East 28th St., New York.

Select Notes. A commentary on the International Sunday School Lessons for 1914, by Rev. Francis N. Peloubet, D. D., and Amos R. Wells, Litt. D. LL. D. 384 pages, cloth \$1.00 net. Cloth, interleaved edition, \$2.00. French

Morocco, limp, round corners, gilt, \$2.00, W. A. Wilde Co., Boston, Mass.

This is the fortieth annual volume of Peloubet's Notes on the International Sunday School Lessons, by Rev. Francis N. Peloubet, D. D., and Amos R. Wells, Litt. D., LL. D. Publishers and authors celebrate the anniversary by getting out a volume just a little better than any of its predecessors. To obtain an enormous sale for such a book for a single season is a notable feat, but to continue the achievement, with constantly increasing sales, for four decades, in the face of strenuous competition, is an unequalled triumph. Yet that is just what Peloubet's Notes have accomplished. The result is due to the wealth of material they bring together from the best sources, their practical helpfulness for teacher and pupil, and their freshness which keeps them always parallel with the most recent thought and with the great events of the modern world. All of these qualities are exemplified in the volume for 1914.

MY PLAN FROM RALLY DAY TO EASTER

Christian F. Reisner, Pastor Grace M. E. Church, New York

JESUS commanded his disciples to "compel" guests to come to his spread feast. It is not sufficient to preach the gospel, that does not insure an audience, nor does it excuse a small audience. We must not stop short of using every effort or plan to bring guests to the feast. The church as a whole is behind the times. It has not changed its methods of procedure as has every other institution. The church can win in the face of any difficulties if her leaders will put themselves determinedly to the task. All other institutions search for modern methods and employ them if they bring results. We spend too much time in explaining why the church fails. We rather need to search for usable plans. The reason "The Expositor" is such a success is that it presents best methods from everywhere. No plan can be literally adopted. "Gypsy" Smith once said: "If I should be asked to step to that organ (pointing to a pipe organ back of him) and put my finger on the key of success, I would put my finger on 'B' natural." Nevertheless we can adapt all plans and adopt some in toto. The editor asks for an outline of plans from Rally Day to Easter. The request is difficult to answer and may bring no unusual method but, if properly read, the article will spell an enthusiastic expenditure of vital energy.

Churches allow members to slip away too easily. Loafers are very common. Talents are buried or poorly invested. An old and successful minister once said: "I spend much of my time planning out work and putting the members into it." D. L. Moody declared: "He is not greatest who does the work of ten men, but he is most capable and wise who puts ten men to work." Rally plans must do that. Summer makes laggards of some. Hot-weather home-staying easily becomes a permanent habit. When Bishop Leete was pastor of the great Central Methodist Church, Detroit, with over 2,000 members he sent a personally written postal card to every member of this

church. It paid well by planting anticipation for the return from vacation. Last fall a photo-postal of the pastor, his wife and four-year-old laddie, characteristically posed in the mountains, went from Denver to every member of Grace Church. This fall souvenir cards were sent from Seattle and this card called each one clearly to the first service after vacation. All the members of every kind of a church appreciate such cards.

All possible methods are utilized to rally the organized workers. The pastor gives a formal dinner—either at his home or at a good hotel—to the Official Board. This year his wife planned an attractive after prayer meeting "reception" (with music, flowers and refreshments) in honor of the minister's wedding anniversary, for all who attended that particular midweek service. The Epworth League Cabinet have a dinner party at the home of the President or a member of the church. The whole League then have a falltime boat ride or trolley trip. It is a good way to renew acquaintances. The ladies' organizations combine for a formal and notable noon luncheon. The Brotherhood gathers at a private home for an evening of real fun and sociability. Next year careful plans will be laid for a church dinner that will, in some way, secure the attendance of every last individual.

The Sunday School Rally Day program should come on a Sunday night. A high grade program of well-trained small and large children should be arranged. If properly advertised the church will be filled. Parents and relatives will come. Everyone will enjoy it. Then a menu of attractions for successive Sunday evenings can be announced. A rose, a wheat, an old settlers' favorite song (to be decided by postal card ballots) service, and special musical numbers can be planned.

We invite the most noted men obtainable to speak on Sunday night. William J. Bryan, W. J. Burns, Judge Ben Lindsey, Weston the walker, Congressman Chandler are among

those who have spoken at Grace Church. Secretary of the Navy, Daniels, will speak this year. In every community some prominent person can be secured. It will frequently put them on their mettle and open a chance for public testimony. The Governor and other public officials will travel to answer such an invitation. A brief and spirited gospel sermon always follows.

Few churches have a right to be empty Sunday night. Any method that gets an audience is legitimate if it does not shut out a natural and fruitful presentation of the saving Christ. The Sunday evening service is worthy of persistent, resistless effort that brooks no defeat. It need not be formal, over-dignified, or follow a regular program. Its purpose is to draw the unchurched masses. It will command the pastor's best strength because fullest of promise.

The morning worship hour offers a chance for instruction and consistent dignity. It is the training school and gives opportunity for sane indoctrination. At Grace church the fall is employed to prepare for the January revival. The "benevolences," such as missions, church extension, and Freedman's Aid are preached about without a collection. Pledges are taken later. This awakens duty and builds faith. Personal work, prayer, efficiency, sin defacement and hindering, joy channels, failure lanes, open doors, and spiritual muscle builders are enforced. Revivals are declared to rest on right activity and the nearness and certainty of one is so pictured that all are hungry for it.

The Midweek Service is made big and popular. Every conceivable method is employed and they do not shut out spirituality. No two meetings are run alike. Six business men tell "Why I became a Christian;" at an early fall meeting, each head of department describes plans for the new year (this compels planning and a declaration helps make realization necessary); the Home and Foreign mission subject is debated; a stereopticon lecture on the life of Jesus is employed; every one tells what one thing helped him most in the Christian life; an evening is spent in defining a "friend"—the sweet, strengthening consciousness of Christ's presence is never lost, but no meeting is allowed to run in a rut. Four couples are frequently appointed as "hosts." It is their business to provide light refreshments at the close with a plan for general sociability. This but roots the spiritual truths and folks are hungry for good friends. This mid-week service is a veritable oasis of good cheer and religious feasting. Two hundred attend, even in New York, and go away with shining faces.

The children are the best advertisers. Their interest and friendship are beyond price. Last year we purchased a complete motion-picture plant. Sixteen thousand children saw the pictures in eight months. It is possible to secure splendid films absolutely unobjectionable. They please and instruct and send the children home to talk about the good times at that church. The parents are grateful and come to investigate the source of such usefulness. The church then has its chance. The

Sunday School has grown 33 per cent since the "motion" plant was put in and every department of church work has caught the impulse. Regular scholars receive admission tickets, which give them entrance ahead of others. Each week advertising cards are distributed, and must be taken home for a week, which when brought back, admit on the payment of one cent. Those without these cards pay three cents. On missionary Sunday the machine is used to show the streets of Japan and the customs of India. Frequently a film like the "Life of Moses" is put on for Sunday night. This department does much to build up the child patronage of the church. If they come other folks are sure to do so.

If effort shows it impossible to purchase a machine, the local picture-show man can usually be drawn into a rental or loan of his machine. A trial will convince the skeptical of its power. The church hesitated long about using the stereopticon and so lost valuable time. We must be wiser about motion pictures.

The young folks at Grace find a gymnasium awaiting them in the church when they become old enough to use one. No church should now be without a place to play basketball and to exercise with a more or less complete apparatus. Shower-baths of simple construction and cheapest cost have been installed. This will be a very valuable adjunct.

A strong Saturday night entertainment for adults will be arranged weekly. Lyceum companies of good ability have been engaged. They will appear in connection with motion pictures. A silver offering will be taken at the door instead of a regular charge. In addition, 500 course tickets good for 15 Saturday nights will be sold at \$1. This forms a sinking fund and insures an audience. These tickets admit without a silver offering. Much of this lyceum talent is used again on Sunday night. This same plan is employed by three other pastors in towns respectively of 500, 900 and 12,000 in population and is a delightful success. They have full churches and a commanding influence. People are increasingly taking Saturday night to go to entertainments and the church has a right to draw them in.

All of these methods have a definite goal and are worthless if they fail to lead towards it. The annual revival meeting occurs in January. Everything is stopped for that and all "hands" go after converts. And we secure them from 100 to 150 every year. Every worker understands that he or she fails unless some one is won to open discipleship. The whole membership is divided into five sections, each with a captain and assigned to specific evenings during the three weeks' campaign. It is the business of the group to look after the attendance and "life" for that evening. The "Captain" runs it from 7:45 to 8:15. Then the pastor comes in. No outside evangelist is secured. Every member, therefore, feels responsibility. This year a method will be employed to set each group to looking out for new members who will be brought in the closing night and credited to the group bringing them. Every Sunday night during the year the "invitation" is given in one way or another. In

six years not a Sunday has passed without some one joining the church.

This year two theological students, one full assistant pastor, two secretaries, a deaconess, a chorus leader and a gymnasium instructor will give whole or part time, and every one will be counted a failure unless each week he brings some one into the church or reports a prospect, which is being followed up.

When the meetings close, the training period is begun in all the services. The morning sermons build up and clarify certain vital doctrines. The prayer meeting last year studied chronologically the life of Jesus. This year it will take up one of the gospels. This service is followed by a training class which all adult candidates for membership must attend for eight weeks. The pastor here instructs in church history and membership responsibility. On Tuesday afternoon a similar class is held for children, taught by the pastor. It runs nine weeks and is closed by a written examination, which every child must take and make a passing grade. A special Sunday is then set apart, as near Easter as possible, and the children are received into full membership in the morning and the adults at night. Last year 135 came in during the day, and so it became notable. The children are given diplomas and Testaments and the adults membership cards and the pastor's little book, "Week-Day Prayers." A series of general and interesting church socials are arranged so that the new members may be made known and make friends among the membership. These are worth thought and bring vast benefit to the church.

With such plans and purpose must go extensive, alert and modern advertising. An \$800 electric sign on the four sides of the steeple continues to flash "Grace" to thousands. The entrance will be brilliantly lighted this fall so that all who come near will note the open doors. Hundreds of thousands of cards will be given personally by young men to all kinds of people. Space will be purchased in the dailies. Bill-boards will be employed. Every possible bit of news will be given to the daily papers, and their owners and writers will be cultivated earnestly and hopefully. No modern channel of publicity, which will help spread the good news, will be rejected.

The whole year will be devoted to preaching the gospel by every manner and means, so that every possible person may be won to open discipleship.

CATARRH.

is an inflammation of the mucous membrane and always starts as "acute"—first a cold, then repeated colds until the mucous membrane becomes constantly inflamed. Finally the inflammation becomes chronic and you have catarrh.

The delicate membrane of the nose and throat—swollen, exuding a great quantity of watery, irritating mucous—becomes a prey to germ-filled house dust, sharp-edged ash and coal dust, poisonous smoke particles and corroding vapors.

Here in a Nutshell is the Whole Situation:

Foul air, dust and germs have so injured the mucous membrane in its weakened condition, that it remains permanently inflamed, continues to secrete an over amount of watery mucous, which further irritates the delicate membrane, decaying the cells, and preparing a hotbed for myriads of disgusting and dangerous germs.

A continual running sore in the head means disease, no matter if its presence is outwardly evident or not. When one swallows the secretions of this diseased membrane, the stomach and intestines become infected in a like manner. The victim begins mouth-breathing, a most dangerous practice. The coughing and spitting, tickling, sneezing, all make catarrh annoying and dangerous.

And all this trouble may result from a very small beginning. A tendency toward frequent attacks of cold in the head, neglected, allowed to grow, may be so far-reaching as to cause its victim untold misery and even death.

ON PAGE XXV.

You will find a special offer made by Mr. Worst to readers of this paper, for his Catarrh treatment which has been before the people for 20 years.

HOME VISITATION RECORD

UNDER THE AUSPICES OF

THE CUYAHOGA COUNTY SUNDAY SCHOOL ASSOCIATION

Name
Residence.....
Nationality..... White..... Colored.....
Name of Pastor or Church
House vacant..... Not at Home.....
Roomer..... Servant.....

CLASSIFICATION	Under 3	3 to 12		13 to 18		Over 19		Total
	Boys	Girls	Young Men	Young Women	Men	Women		
Number in Family								
Members S. S. (Number).....								
Communicants of Local Church								
Communicants Church not local								

REMARKS

CHURCH PREFERENCES
Put X opposite Church preferred.

Baptist.....	Friend (Quaker).....
Catholic Greek.....	Jew.....
Catholic Roman.....	Lutheran.....
Christian Science.....	Methodist Episcopal.....
Church of God.....	Methodist A. M. E.....
Church of New Jerusalem (Swedenborgian).....	Presbyterian.....
Congregational.....	Presbyterian United.....
Disciples of Christ.....	Reformed Church.....
Episcopal.....	United Brethren.....
Episcopal Reformed.....	Universalist.....
Evangelical Association.....	United Evangelical.....
Evangelical Synod of N. A.....	Unclassified.....
	No Preference.....
Ward.....	Visitors Name.....
	Visitors Address.....

BARRELS OF HAPPINESS

Our editorial last year on "The Christmas Spirit," produced unexpected results. It brought inquiries for about thirty barrels, and offers from fourteen churches to supply the need. But some of those who offered one barrel caught the Christmas spirit and gave two, one church, the Greenwood, Mass. Union Church, gave \$21 and a package, a barrel of clothing, mostly new, and a barrel of used clothing and \$5 cash to three names they agreed to take.

To those who did not receive barrels The Expositor sent \$3 each. The amount was determined by \$3 having been sent by a western pastor whose salary was \$600, and his family, six. But he said the Lord had been good to him in that they always had enough to eat, and warm clothing, and he could spare \$3 to some in worse circumstances because he was a tither. He set the pace for the amount to those who lacked barrels, we could not well do less than he did.

We were surprised that denominational lines were forgotten. Congregationalists sent to Methodists and Methodists to Lutherans, and everybody was happy. Some of the letters of thanks for the barrels would bring tears of joy.

One Ladies Aid Society made application in September for the name of a needy pastor to whom they could send a barrel. We are making the announcement one month earlier than last year, and we want the offers of barrels to balance the applications and we would not be surprised if we had a hundred or more requests for barrels.

And these Expositor barrels were the most wonderful barrels Santa Claus ever handled. First, the freight was paid, and next, much of the clothing was new. No worn-out or useless last summer leghorn hats jammed into one corner. Most of the barrels had candy, and dolls and toys, and many of them had money in for a good turkey Christmas dinner.

No church may join the Expositor Barrels of Happiness Club unless they do it cheerfully, and agree to prepay the freight, and send the kind of a barrel they would like to receive if they were on the frontier or in charge of some church that promised to pay \$500 a year, and then not only leaned on the promises, according to the song, but laid right down on the promises and went to sleep on them.

Pastors may read, "St. Mark's Christmas Barrel," to their congregation some Sunday, and then give them the opportunity to take stock in "The Barrels of Happiness Club."

You may send the barrel through your own Home Missionary Society, or through the Expositor. Don't take seriously the statement of the secretary of your denominational board that there are no poor preachers in your denomination. One secretary said that last year, and I had eight requests from his branch of the family.

In making request for barrels give ages of boys and girls, and general proportions of father and mother.

Let us make it one hundred Barrels of Happiness for Christmas, 1913.—F. M. Barton, 706

Caxton Bldg., Cleveland, O.

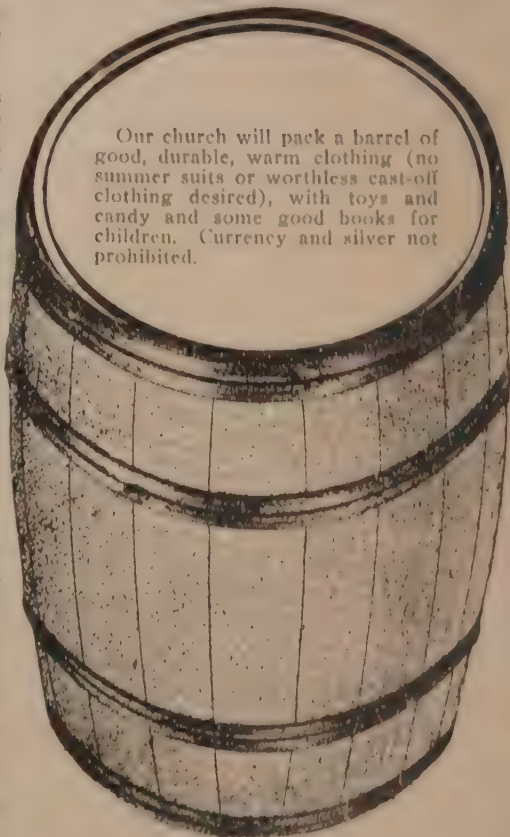
SUPPLY AND DEMAND FUSED.

This electro sent free for use in any Church Bulletin.

The Expositor will act as a clearing house for Christmas barrels, providing they are made up after "The First Church's Christmas Barrel" has been read to the prospective donors.

If your church will pack a barrel, and ship freight paid, let us know.

We have the names of a number of worthy pastor's families, but if you know of any pastor's home that would be cheered by a barrel give us name and address. F. M. BARTON.



Magnifying the Good.

I have told you of the Spaniard who always put on his spectacles when about to eat cherries that they might look bigger and more tempting. In like manner I make the most of my enjoyments, and though I do not cast my eyes away from my troubles, I pack them in as little compass as I can for myself, and never let them annoy others.—Southey.

THE BOX FROM ST. MARK'S

MABEL N. THURSTON

THE ladies of St. Mark's Church were gathered in the chapel one October day, packing their annual missionary box. From the stained glass windows the lights fell across the pretty, energetic groups, made warm spots of color in the piles of bundles on the floor, and touched softly the hard outlines of the box itself. Merrily chatted the ladies. Some were amused at many of the contributions that had been sent in. Some were laughing at the way they packed and unpacked and re-packed. Some, who had given until it meant self-denial, touched a happiness deeper than words.

They worked busily all the morning. By noon the box was packed and the janitor had nailed on the covers, and the ladies, with little sighs of satisfaction, were putting on their gloves and saying their thousand last words. They did not notice when the door was pushed timidly open, and a woman entered.

She touched the lady nearest her. "I—I hope I am not too late," she said, looking up with eager appeal. "I couldn't get here before, but I wanted to bring my bit."

The lady glanced at the little package held out to her, and looked embarrassed. "I'm so sorry, Miss Tremont," she said, "but the box is all nailed up. If you had only been ten minutes earlier!"

For a moment the little woman did not seem to understand. Then her hand dropped, and her eyes filled with tears, and without a word she turned away and pushed open the swinging doors.

Out in the vestibule she stopped; she could not go on the street so. She wiped her eyes on her little cotton handkerchief, but it seemed to do no good. "I ain't ever had things like other people, and I don't expect to, but I did think I could give," she said tearfully.

The door behind her opened softly, and a girl slipped through. She was the youngest of the workers that day, and felt shy and strange, but as she saw the pitiful little figure she forgot her shyness, and ran forward and put her warm, strong young hands over the little trembling ones.

"Don't," she cried, "don't feel so—please. The ladies are opening the box while I ran after you. I'm so glad I caught you! Let me take it back for you—unless you would rather put it in yourself."

The woman looked up with a quick, quivering breath. "It can go?" she cried. "Of course it can go," answered the girl, eagerly.

The woman gave her the little package. "It was for mother's sake," she said, humbly. "I wouldn't have cared so for myself." Then she pushed open the door and went away.

The girl walked slowly back to the chapel where the ladies were waiting. She was very silent. One of the ladies took the package, and tried to slip it in at one side of the box. As she did so, the paper tore; she looked up in amazement.

"Of all things to send a missionary!" she ex-

claimed. "It's a Scripture calendar—a nice one, too; it must have cost a dollar. It seems a pity people are not more sensible! A dollar would mean a good deal to a missionary, while the verses—well, he would naturally know them."

A strange expression crossed the girl's face. "And yet," she said, "she was crying because she thought it couldn't go. She said it was for her mother's sake."

A hush came over the room. They remembered then that the little figure had not been wearing the shabby black very long.

Suddenly one of the ladies spoke. "I should never have forgiven myself if we had let her go away," she said, with a little quiver in her voice. "I feel somehow as if that meant more than anything I ever gave in my life!"

There were hard times that year. The well-to-do pastor of St. Mark's spoke of it often. The poor pastor to whom the missionary box had gone spoke of it seldom, but as the months passed by, every one cut deeper lines of suffering on his face. It was a terrible year. Sometimes he thought that he could not endure the privations he had to bear, and that he saw about him.

He had not been paid for months, either by his people or by the missionary board. Many a Sunday he had gone to his meeting, meaning to tell the people that he must have some money, but when he looked into their poor, pinched faces, his heart would fail him, and instead he would preach to them of trust in God or pray for them until, in the agony of his prayer, he utterly forgot his own need.

But his need was pitiful. The long strain had been too much for his wife, and she was sick—dying, the doctor said, from want of nourishing food. The children were growing thin, with languid, unchild like ways, and Beth—Beth, with her patient care-taking, was at the same time his greatest comfort, and almost his greatest heartache.

It was Monday night, and Sunday had been an unusually trying day. The minister looked at the clock and his breath came hard. It was mail time, and it seemed to him that he could not go and meet another disappointment. Then he saw the expression on Beth's face, and he went for his hat and turned up his coat collar. It was September, and the nights were cold now.

At the door he stopped. "I may be late home, Beth," he said; "don't wait supper. Mamma must have her tea, but I don't want any tonight."

Beth turned her face away—she understood so well! "Yes, papa," she said, in a choked voice.

The door closed, and the minister went out into the darkness. A neighbor had taken the children for the day, and Beth and her mother were alone. Beth ran over to the bed, and buried her face in the pillow.

Her mother's thin hand touched her lovingly. "Don't, dear," she whispered. "It is best

—it must be best, though it is so hard for us now."

Beth lifted her face desperately. "It isn't the letter, mamma—I guess I don't know how to hope any more. It's—mamma, I gave you the last bit of tea yesterday, and—it almost breaks my heart!"

Her mother gave a little start, but she was not thinking of herself. "Beth," she said quickly, "we mustn't let papa know. I can get along well enough without the tea. Do be brave, dear, for his sake."

"I'll try," sobbed Beth, "but, mamma, sometimes I wonder what God is thinking of!"

"Beth," she said, "pray—pray and I'll pray with you, but don't stop for one moment until you believe that God is good—that God is love!"

The child knelt beside her in an obedience that was frightened at first, and only the ticking of the clock broke the silence of the room. Ten—fifteen—twenty minutes passed, and Beth had not spoken. Twenty-five minutes—half an hour—then at last the child looked up with the light of a great peace upon her worn little face.

"It's all right, mamma," she said, softly.

Her mother looked at her. "Beth," she said, "you are hoping for something!"

The child lifted her face, full of bright confidence. "I can't help it, mamma," she answered. "I'm sure it's coming somehow; maybe not today, but I know it's coming."

Her mother's voice was low, but she had to ask the question. "And if it doesn't, Beth?"

The child's lips trembled a little, but she answered, steadily. "Then it's all right, too," she said.

She shivered a little in the chilly air, and turning away, went to put the water on the stove. She could make her mother some gruel—that was all.

Suddenly her glance fell upon the calendar that had come in their missionary box nearly a year before. She brushed the tears from her eyes and crossed the room to read it. In their anxiety the leaves had not been torn off for three days. She read the verses softly aloud.

"I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35.

Her voice trembled a little over that, but she went on to the next one, and as she read it a grave sweetness filled her voice. She did not notice that her father was softly opening the door, his white face drawn with the pain of bringing them another disappointment. The words sounded almost triumphantly through the little room.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:24.

She tore off that sheet, too, and then stopped in bewilderment. Instead of the verse for the day, she saw a white envelope pinned across the text. She unpinned it and opened it; there was a carefully folded note inside. As she turned she saw her father standing by the door, and running over to him she thrust the note in his hand.

He unfolded the note and looked at it almost blindly for a moment, then suddenly he

buried his face in his hands on the table. Beth picked up a paper that fluttered out of it, and her face grew white. It was a twenty-dollar bill.

In a few minutes they could read the note. It was a very brief one. The minister sat with his wife's thin hand in his while Beth knelt with her face beside her mother's, and so they read it.

"Dear unknown friend," it ran, "I am only a plain little dressmaker, but it doesn't make any difference who I am—the money is not from me, it is from my mother. She was all I had in the world, and I had been saving this to take her away and make her well, but God took her away and made her well first. And so I have put this money here so that you can find it on her birthday, and I pray it may bring you a bit of the blessing that my mother gave me all her life."

Beth lifted her face, full of the wonder of it. "And God had heard, and it was waiting all the time!" she said.

Then she leaned down and pressed her face against her mother's, with "Mother, darling, you shall have your tea."

That was not quite the end, perhaps it would be truer to say that that was only the beginning. One morning the pastor of St. Mark's came before his people with a letter. They had had grateful letters from missionaries before, but never one like this. As it told of their bitter need, and the help that came to them from poverty and sorrow, many a careless heart was touched.

"I do not know who she is," said the pastor, "who has done this beautiful thing, but I am glad she is among us; I believe that we have many such whom we do not know as such, and these are they who bless the world. May God speak to our hearts and teach us—each one of us—so to turn our sorrows into blessings for others."

The little dressmaker in her seat up in the gallery was sobbing behind her rusty veil, but it was from joy, not sorrow. And in her heart she promised that as long as she could work she would send twenty dollars for her mother's sake.

Behold now the church of St. Mark, which had felt the hard times, realized suddenly that it did not know what hard times were, and the gifts of its people filled not one, but three missionary boxes that year, and all carried liberal gifts of money.

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FOR CHRISTMAS

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SEND 10 CENTS FOR SAMPLE.
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CLEVELAND, OHIO

THE TRIUMPHANT MINISTRY

A Letter From Timothy Kilbourn to Fred Gaynor,
Assistant Minister in the City of the Stranger

Dear Fred:

"What is the secret of the Triumphant Ministry?" That is just the question I faced the other day. A young friend visited me, the second time within a year, for counsel and advice. The first time he came, I happened to be in his college town. He met me at the railroad station as I was leaving for home. He came to talk with me about what he should do when he graduated in June. I said, "What are you thinking about, James?" He replied, "The ministry and medicine." I saw he wanted me to tell him my side of the story, so I began. This is the way I summed it up for him. "James, there is no vocation in all the world that furnishes a man such opportunities. For there is no other that taxes all the faculties of heart and brain, all the resources of simon-pure man, as does the ministry. You will have more hardships to endure, more temptations to meet, more assaults on your courage to face, more testing of high and noble purpose, more call to bear and forbear, more draft on all your resources of whatsoever sort, in the ministry, than in any other profession into which you might enter. Now don't go into it unless you feel you must; then if a door swings open, enter it and count on great opportunities for usefulness."

He made his second visit a few days ago when he came in to say, "I am going to the seminary on Monday to study for the ministry, and I want to hear you talk for a little while on the things which you think worth while for one just entering the seminary." I never before more earnestly desired help from God than I did when I faced this young man with these words on his lips. We got on splendidly for an hour. If he keeps before him the salient points of that conversation and the conclusions we reached he will discover the Triumphant Ministry earlier than it has fallen to me to discover it. If I tell you a little of my own history, you will see where the Triumphant Ministry began with me.

My decision to study for the ministry was reached while teaching a country school, at the close of my academy course and immediately preceding my freshman year in college. It was not made at the time of an impending crisis, when the mind is balanced between grave alternatives. No calamity, real or imaginary, confronted me, if my decision should be against the ministry. There were no perplexities of any sort. I had been rocked in the cradle of a home missionary manse, and brought up in the conviction that God has a claim on our lives. I knew my parents expected me to be of service in the world. I lived in intimate fellowship with my father,—a man of devout, mystical spirit, entirely untouched with worldly ambitions, who practiced his profession with great joy and fidelity. His example was ever before me. It did not occur to me with any force to follow any one but him. When the actual decision was made to study for the ministry, I pressed quite natural-

ly and religiously on to the goal. It never occurred to me then and it does not occur to me now, that I am exalted above other men by the choice I have made. Take it from me, Fred, the man who, in accordance with his history and circumstances and talents, chooses to serve God and his fellows as a farmer, a mechanic, an engineer, a Y. M. C. A. secretary, a doctor, a merchant, or a chemist, chooses as honorably and religiously as the man who chooses to serve in the ministry. It may be not quite orthodox for a minister to take this view. But it seems to me that John Mott, Robert Speer, John Wanamaker, Luther Burbank, Charles W. Stiles, Woodrow Wilson, with a host of others who might be named, have chosen as well and rendered as much service to God and men as some of our great ministers have rendered. **The main thing is to hear your call from the heights and follow it,—ever on the ascent as you go through the world, lifting up your fellows and carrying them to God with you.**

However, my decision was made, and my vocation has been followed in a time when the emphasis of our civilization has been against my choice. The opportunities for personal and material prosperity have been multiplied and the multitude have followed after them. Candidates for these advantages have increased and those for the ministry have declined. Many ministers have been cast down in these past twenty years by the fashion of the times, which argues that a man who makes money, produces a new spear of grass, discovers some disease-breeding bug or bacilli, builds a railroad, or piles up wealth of this sort, is the only benefactor of the race. The man who takes the long look,—that sweeps the eternities and scales the heavens—is discredited. Many people think he looks too far, that he is impracticable. We are poor mortals of clay, of sad failures on account of heredity and environment, oppressed with sickness and hunger, in great need of bread and butter and bank accounts. Satisfy our hunger, heal our sickness, improve our environment, lift us toward success and business prosperity and you are accounted a practical servant of society.

You will surely be affected by this fashion of the times, as I have been; but take this into account. While such activities are not the chief work of the minister, he is not altogether unrelated to them. The Triumphant Ministry depends upon two things at this point. First, the minister's clear and accurate vision of civilization; second, his relating himself to that civilization as a spiritual force. The condition of the common people and the circumstances of their daily toil, the reward of their services, the opportunity for their children, the attitude of the public mind and conscience toward them, are most largely and favorably established in the lands where the ministry of the Gospel of Christ is a spiritual force. Is there not an indubitable connection between that Gospel thus preached and these favorable conditions

for humanity? I believe there is. Therefore, when choosing my vocation, I reached the conclusion that the man, whose talents and training and circumstances of life conspired to fit him for the ministry and turn him to it, would find a glorious opportunity to practically affect the civilization of his time.

I was not without ambition. I entertained a hope that some day I might be equal to some "larger sphere of influence." Most of the men who are in such spheres enter them before they are forty. I worked hard and rattled some door knobs to such spheres in the first seven or eight years. But I found the ears on the other side of those doors were deaf to all who did not have some private wire connections, or who had not made enough noise outside to attract attention. Our country is a very noisy one and not attentive to men who are in quiet places and doing their work in a quiet way. My disappointment was very keen when I discovered this. I will not repeat the story here. For "substance of doctrine," as the theologians say, it occurred three times in my history within eight years, before I realized its truth. But awakening to it, these experiences conspired to give a clearer vision of my great calling and helped to get my eyes on the right things. And, in the Triumphant Ministry, that is one of the greatest considerations. Every disappointment makes its direct contribution to the triumph, if we accept the Gospel we are set to preach. If we believe:

"One adequate support

For the calamities of mortal life

Exists, one only; the assured belief

That the procession of our fate here'er

Sad or disturbed, is ordered by a Being

Of infinite benevolence and power;

Whose everlasting purposes embrace

All accidents, converting them to good."

However, a man does not know this at the beginning. He may preach it. He may believe it. By and by, through disappointment and prayer and the change of circumstances, and the incoming Peace, which is better than understanding,—and with "experience" he gets the right perspective and the vision that enables him to work and rest and wait. This is his first triumph. The triumph within.

There are at least three ways in which the ministry will present itself to those who hear the call to it, as an opportunity for triumph. There is the opportunity of administration. The first thing the young minister has to face when he leaves school for actual work in the ministry is a hard and fast ecclesiastical organization; frequently, inefficiency in accomplishing the task for which it exists in the local congregation. The exact point of inefficiency is in the spirit and vitality of the official board. They do not have a vision of the work to be accomplished. They are without inspiration to carry forward any vision to realization. In consequence of this lack, chaos reigns in plans for work and bankruptcy in treasuries to support it. Ignorance is found on every hand. The official boards could not define the reason for the church's existence if their lives hung upon it. Many of them do not take the church paper or journal that gives them a definition of the church, its tasks, and methods by which

to accomplish their work. They are like what the scientific agriculture schools call the old uneducated farmer,—"accident workers." They go at church business in a blind, hit or miss, sort of way. While each man of them may have made a success of his own business these same men suffer utter defeat when they take up the business of church finance, or the management of the so-called spiritual interests of the church. The young minister finds that ecclesiastical forms circumscribe his field and that things have to be accomplished through channels long since impoverished and dried up. If he succeeds he will be taxed on every side. Customs inimical to the spirit of the Gospel of Christ will have to be broken down. Blindness as deep as a starless night will have to be pierced with light. Prejudices as fixed and narrow as little minds will have to be faced. And perhaps a Chinese inertia and love of ease will have to be moved before he accomplishes his task. There are three things he will have to do if he makes any progress himself, or if he moves the church to achievement or respect.

First—he must present a clearly defined purpose, as stated in the Gospel of Christ, for which the church exists. No man with the Gospel of Christ in his heart and Christ's vision for the church before his face, can be content with his church as his field. He must make it his force in the world. Second—he must have plans adequate for engaging all the resources latent and active in his church and for accomplishing the World-Vision which he holds. Third—he must have sufficient persistence and patience to keep at his task till things are brought to pass.

If, by any process of inaction or consent, he accepts the methods of congregations in many communities for supporting the church, he will speedily find himself the victim of circumstances humiliating to himself and impoverishing to his purse. He will find the note of authority in the Gospel he proclaims is lost. He will find there is nothing to develop and challenge the lives of men to high and noble living.

But if he has clear and definite views, and is faithful to them, he will have a Triumphant Ministry. There will be those who will be quick to see the better things and catch the vision of the better way. Many will come to see how their lives are enlarged and enriched in the broader horizon he pushes back for them. And year by year he, himself, will grow into the larger man as he reaches out for the larger things.

The second opportunity for the Triumphant Ministry is in the pulpit. There has been a great deal said in the newspapers and magazines about the decline of the pulpit. We have been told that the day for the pulpit is gone and the problem of getting a Sunday evening congregation in the cities and a full house in the mornings, everywhere, is cited in proof that it is so. But, my dear Fred, you have never heard any Prince of God, who occupies a pulpit, talking it.

There are several things that lead me to believe the pulpit is a place of power. First, the Scriptures of the Old and New Testaments are unapproached in searching the conscience,

comforting the heart and revealing the will of Christ to men. In the second place, Jesus Christ is a living power for regenerating and recovering wasted humanity. There is only one message of hope for the woman who has lost her crown and that is Christ's word to her. There is only one power in the world today that can lift a man by a single bound to heights to which culturists would need years to raise him, if, indeed, they could raise him at all, and that power is the power of Christ. Third, while the great medium of education today is the printed page, the most thrilling medium for the transmission of truth is a living person, stirred with a great passion for mankind. This is the opportunity of the pulpit for the man who is called of God to occupy it,—to unfold the message of the Old and New Testaments under the power of Christ, out of a heart quivering with interest in men.

There is not a single field of human conflict, action, pathos, tragedy or triumph over which he may not range, yes, over which he may not have to range in the preparation of his message to men, as the years speed away.

One of the inexpressible joys for you will be the appreciation men show of your knowledge of them and sympathy with them. Every week, it may be many times in some weeks, you will receive acknowledgement of their indebtedness to you. Acknowledgments will come, not from a narrow circle of intimate friends, but from men and women in various and widely different circumstances and from strangers as well as friends. They will talk of your help, or comfort, or instruction, or inspiration, and sometimes they will say nothing but just wait to walk home with you at the close of the Sabbath day, that perchance the very breezes that blow upon your faces may tell you the gratitude which they feel. On the other hand, you will have evidence of your power in the passionate opposition the forces of hell wage against your valiant warfare. Look abroad and see how they are doing it in high places. Take, for example, one instance published throughout the land. Canon Hensley Henson, standing in his pulpit in London, uttered such a denunciation against the atrocities of the rubber industry in South America and so fearlessly arraigned the men who were guilty, that the counselors for these great industries threatened him for his plain speech. They could not face the assault of a fearless and righteous proclamation of the truth. Before you began your ministry, but only a few years ago, a writer in a great weekly, criticizing the pulpit, said, "The men who bring things to pass, care no more for the message of the preacher than they care for the opinions of a pretty woman." Follow Beecher on the slavery issue; Canon Henson on the rubber issue; all the pulpits in this country on the temperance issue; and see. There is no agency of which the forces of vice and intemperance and tainted, easy money and corrupt politics are so afraid as they are afraid of the ministers of God who know, who have forceful wills, who love God and their fellows, and who are not afraid of the faces of men.

"Keep the preachers out of this (temperance) fight" is the instruction the liquor inter-

ests have sent out to their henchmen everywhere. That is what they are saying right here in this country, town today. They know, under the blessing of God, the preacher is going to win and that the pulpit, his throne, is a place of power.

The third opportunity of the Triumphant Ministry is your private and personal work as pastor. Here is an incident of last week. He was just a plain, everyday, hardworking manager of a public corporation. We were in the dressing-room of the gymnasium preparing for a game of volley ball. I knew my man and I said, "I have just had an interview with Mr. S. on the subject of his personal relation to Christ." "Did you get him?" said my friend, now stripped to the skin. "Not today," said I, "but I will in time." "Well, that is worth while," he continued, as he got into his sleeveless shirt. "Often times when I solicit an order and get it, I feel of how little consequence it is either to my customer or myself; but when you preach Christ to a man and win him to Christ, you have accomplished something worth while." That is a plain, workman's estimate of the Ministry Triumphant.

I had a telephone message one day, asking me to go and talk with a man over his domestic troubles. The circumstances of the trouble were very delicate. Patience and forbearance had been stretched almost too much. This man had so nearly lost heart that he had gone to his room to take his life. Surprised there by one who loved him dearly, the deed was not done. On learning the facts, I hastened to him at his office. No one was about on business, so I went in. We locked the doors and sat down to talk things over and if possible to find a way out. When I left an hour after, he said, "I am so glad you came. The way seems clearer now." I went out and for weeks we worked away until things were adjusted and the strain removed. I had been gone for a month, when, on my return, after a couple of weeks, I went to this office on business. "Well, you have neglected me a long time, my friend!" said this man with a smile as he looked into my face. Then we talked the whole matter over again and I went home to score another Triumph in the Ministry to men.

My record for a day, repeated again and again in the lives of men ministering in quiet places over this land, will illustrate the Triumphant Ministry. A funeral at 7:30 a. m. (of an old soldier, a Mason, but not a church member, where a sermon was preached "by request.") Back to the study at 10 a. m. Dinner at 12:45 p. m. Out on pastoral rounds at 2 p. m.—first to the hospital, accompanied by two church officers, to receive an old woman 85 years of age into church membership; from there to call on an old pauper woman with a secret care; then to a deserted wife and mother, to find out how life is with her; then to a family with a careless and ungodly husband and father, whom we would like to get interested in going to church; then to a young laborer's home whose little child ought to be baptized; then to find the home of a lost child crying on the street; then for home and supper. It was 8 p. m. when I sat down to

that meal. After supper my favorite journal was read and a few lines were penned, and I laid down to sleep and rest, grateful for the day thus past and for the promise of a busy tomorrow.

You ask, "Are there no gloomy days in such a ministry?" Many of them. Many a man who did run well for a while, slips and falls—and sometimes utterly fails, and your labor seems to have been in vain. Many a mistake is made, over which you may actually shed tears. Many a truth must be spoken after which some men will not speak to you when they meet you in the street, unless it be to scold or condemn. Many a hardship will have to be faced in the course of life that will cost much in sacrifice and love.

Fred, don't hanker too much for the big church in the big city. The best work is often done in the small city and town. Triumphant Ministries in such places abound. I am thinking now of a country minister who received the Great Promotion three years ago. He preached the Gospel of Jesus Christ for about forty years after his ordination, then, as Peter Cartright says, in his autobiography, of a certain "Brother Lee," witnessed a "good confession to the end, fell from the walls of Zion with the trump of God in his hand and (went) to his reward." When he went away, he left his wife with three sons and two daughters to mourn his departure. He died in a small village, about such as he had spent the most of his life in, in one of the central states. The chief social institutions of that community are the post-office, the general store, the blacksmith shop, the school house and the church. The cemetery in which his poor form is laid has no regular sexton. It is left to the mercies of those who have loved ones lying there. The villagers go in from time to time with their scythes and mow the yard, and with their shovels re-sod the graves and fill up those that have sunk below level. Once a year they also decorate the graves with the simple, old-fashioned flowers which they have gathered from their back gardens and front yards. No grave is overlooked. Some friendly hand, once a year at least, lays a tribute of love and respect upon the little mound marking the place where they laid him.

He was licensed to preach in early manhood, but a gift for business and trade kept him until the call came for him to take charge of a particular church, when he resigned his position paying him \$1,200 a year and began to ride the circuit at \$600. He never had a salary of more than \$750 a year. They eked out this meager salary for seven with "missionary barrels" which the women of large, wealthy, city churches sent to them through their society. This "barrel" was opened with great excitement when it came. And the people noticed that the preacher's family were "all togged out again in new clothes(?)" An interesting sight they were, indeed, when they all sallied forth in their second-hand finery! But they managed to keep their children in the schools within their reach and two of them succeeded

in getting through college. And, what is of far more importance in the Ministry Triumphant, all the children grew up to live worthy, upright lives. Two of the boys entered the ministry and all of them secured the one great hope of the father's life—"a clear title to a home in heaven."

When that family assembled to say the last farewell and the friends had passed through the little parlor for a last look at his beloved face, the wife and mother took her children in and shut the door. The first paroxysms of their grief over, they steadied their voices and the people outside heard them singing, "Nearer my God, to Thee!"—a song he had taught them when these grown-up sons and daughters were little boys and girls about his knee.

There were many dark days in that home,—the darkness which poverty, unrequited toil, humiliating circumstances, bring. But the country minister quit his ministry with confidence that God was with him to the end and the shout of victory was on his tongue.

When I get real blue about spiritual achievements, or poorly rewarded services, I think of a life like that; or I take down my "Twice Born Men," and read for a little while in it; or the "Everlasting Mercy," and go through it; or I remember my dear friend Callahan, on the Bowery, and how God got a hold on him; or I think of the men whom I have piloted from the sick room to the glory land; or I recall the day when Margaret brought her love affair to council with me about that,—I consider these things and I say to myself, "Timothy, the Ministry is the mightiest opportunity on the face of God's green earth for a man with heart and brains!" The affliction? "They shall work for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The Triumphant Ministry is for those who have soldier stuff in them and who can endure.

This morning I received a letter from a gentleman whose letterhead indicates that his corporation does business in a great center in the Middle West and in the metropolis of the East. This letter was about prayer. Our paths had crossed at the Men and Religion Congress in New York. He believes in prayer. He knows other men of "big business" who believe in prayer. I had sent him a little book on that subject. He was writing me to say how much he was helped in reading it and how interested he is in trying to get men banded together in the work of prayer.

Again, last spring, I read in my British Weekly that William T. Stead had companions of his rosary, whom he remembered at least once a year in prayer—on the anniversary of their first meeting. When things like this cross my path, frequently I am comforted with the thought that, to teach men to do these things is the privilege of the Ministry Triumphant.

Sincerely yours,

Timothy Kilbourn

METHODS OF CHURCH WORK

BY E. A. KING, D. D.

THERE is no better month in all the year for church work than the month of November. September is very difficult in this section. One pastor told us the other day that he is having a hard time in getting people back into the harness after the summer let up. October is the month for starting the church organizations in full force, but November ought to find everything in fine shape and running smoothly.

November is Thanksgiving month and this is a season to make much of in the church. It is also the "financial" month, that is, we always think of November as a time for contemplating church business. As most church organizations close their business year in December it is none too early to begin plans for bringing the year to a close without debt. When this has been made sure there should be careful thought given next to the year's budget. Many churches "fall down" on their finances just because they do not tackle the task early enough.

This month of November is also a month of grace in the matter of benevolences. Many churches find at this season that they are behind in their missionary offerings, but this month will enable them to make up for all losses. It may be seen, therefore, that November is a glorious month for both churches and pastors.

* * * *

According to our new plan, "From Rally Day to Easter," we are to consider this month the subjects of Bible Reading, Temperance, Finance, etc. To any who may be reading this department for the first time we refer them to the October number for full details of the new plans.

* * * *

The editor very much desires to receive printed matter of every kind from pastors who read this department. Send accounts of your work especially of your financial successes, of your prayer meetings, of your work with the young people. Give lists of your sermon topics. How do you get your children and young people to attend church services? Things of this kind would be of wonderful help to us and we ask you to send what you can to Rev. E. A. King, 4 South Sixth street, North Yakima, Washington.

FROM RALLY DAY TO EASTER.

In carrying out the program of concerted and definite plans beginning with Rally Day and ending with Easter it is expected that the movement begun in October will continue; that is, house visitation, personal work and prayer meeting will not cease with the end of the month but continue throughout the entire

time. However, during this month of November attention is expected to be centered also on a few other things, if possible, in addition to the regular list.

THE TEMPERANCE CAUSE.

IN spite of any thing we may think the temperance question is pressing itself upon us more and more. Thousands of dollars have been spent in carrying on local option campaigns and as a rule ministers all over the country have been the leaders in the fight. We know of some who have lost their places because of the activity they displayed in these campaigns.

Nevertheless the fight goes on, but the astonishing fact is that the consumption of liquor is on the increase. The Internal Revenue Commissioner reported that during the fiscal year ending in 1912 more whiskey and rum was produced than ever before in the history of the country. It may be seen therefore, that ordinary methods will not suffice to cure this evil.

At Los Angeles, California, the recent International Christian Endeavor convention put itself on record as favoring a saloonless nation in 1920. To carry out this resolution a new department of Christian Citizenship was established with Rev. Daniel Poling of Columbus, Ohio, as the new superintendent. Associated with him are Karl Lehman and Dr. Ira Landrieth.

They plan to get all the temperance organizations in this country to unite in a movement to work for the abolition of the entire liquor business by 1920. The object is to secure an amendment to the constitution of the United States to prohibit the manufacture and sale of intoxicating liquor.

Here is something worth while to work for, as is also, meanwhile, the efforts being put forth for state-wide prohibition. More than ever before we, as ministers, must come to the front as leaders in educational reform along these lines.

Rev. H. L. Boardman, D. D., pastor of the First Baptist Church of North Yakima, Washington, has been doing some fine work along these lines. He devoted his Sunday evenings during September to a discussion of what he called "Whiskey Straight." His topics were:

Whiskey and Labor.

Whiskey and Some Common Ideas of Temperance.

Whiskey and the Law.

Whiskey and the Gospel.

Whiskey and What Next?

This last address took up the subject of state-wide prohibition. No doubt Dr. Boardman would be glad to answer any inquiries sent to him (with return postage enclosed)

concerning his experiences, estimates of the value of such work, etc.

Every minister who speaks on this subject should have good material to help him in preparing his address. "The Liquor Problem" (a summary of investigations conducted by the committee of 50, 1893-1903) published by Houghton Mifflin Co., Boston is still a very valuable book for the preacher. Prof. M. A. Rosanoff, director of Chemical Laboratories in Clark University, Worcester, Mass., has written a fine article (in connection with A. J. Rosanoff, M. D.) on "Evidence Against Alcohol," in McClure's magazine. A note of inquiry sent to the author or the magazine would bring information as to the exact date of publication which fact has escaped the writer's memory.

One of the most interesting publications we have seen recently is "The Instructor" (Temperance Annual) published at Washington, D. C., by the Review and Herald Publishing Association. The special number is February 4, 1913, Vol. LXI, No. 5, price 10 cents. For special reading or book review, Erwin S. Chapman's "Particeps criminis" is superb. It is published by Fleming H. Revell Co., Chicago.

"The Stump Digger," a pamphlet by George R. Stuart, (10c) published by The American Issue Publishing Co., Westerville, Ohio, is a very remarkable pamphlet. Hobson's "The Great Destroyer," may be secured of The Anti Saloon League.

The Century magazine for March, 1912, has a good article on "Help for the Hard Drinker," "Bible Wines, versus the Saloon Keeper's Bible," by O. B. Whitmore, is a valuable volume and may be had of The Alaska Press, Seattle, Washington, (\$1.00).

"101 Shots at the Liquor Traffic," by Lewis R. Horton, Hutton Bldg., Spokane, Wash., (5c) is one of the best modern tracts. Of course there are many other articles on this subject but we have set down those that are of special interest to us just now. Jack London's "John Barleycorn" is of much interest because it is said to reflect his own experience.

A TEMPERANCE PRAYER MEETING.

During November the subject of temperance could be considered in the prayer meeting. The following arrangement would be good for one meeting:

Topic: The World's Greatest Waste.

Scripture: Lev. 25:10.

Make this a temperance meeting. Let the leader speak of some phase of the waste caused by intoxicating drinks. Then call for remarks on points like the following:

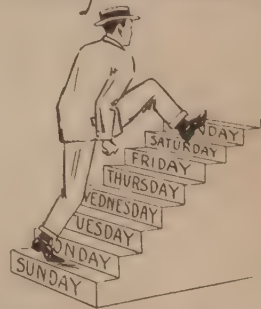
1. Waste of food. How many people might be fed with grain used in manufacturing liquor?
2. Waste of wealth. How much is spent on liquor?
3. Waste of life. How many people are slain directly through drink and disease arising from it?
4. Waste of social strength. Pauperism, crime, disease.
5. Waste of family. Homes broken up.

disgraced; children neglected, underfed, ruined.

6. Some remedies. a. Rescue the individual. b. Prevention. c. Education regarding the efforts of drink. d. Legislation.

During this month some attractive prayer meeting card may be used. The following illustration shows the title page of a splendid advertising booster for the prayer meeting in general. The whole folder is too large to print here but may be secured of the Woolverton Printing & Publishing Co., Osage, Iowa.

It's a Long Hard Step from Sunday to Sunday



Without Help

THE TEMPERANCE PLEDGE.

This month the Sunday School superintendent can do excellent service by presenting the subject of temperance and securing signers to a temperance pledge. A good pledge is as follows:

This pledge may be secured of "The Youth's



Instructor" Tacoma Park Station, Washington, D. C., (or of The Expositor.)

HOW TO SECURE BIBLE READING AMONG THE PEOPLE.

IN this busy age it is not surprising to discover the fact that very few people in the church read their Bible regularly. Countless numbers of them never read them at all. Some one has said that one reason why pastors cannot arouse more interest and activity among their people is because in the struggle for existence people are not only physically but morally fagged out.

At the rate we are going now little time is left for family devotions, religious instruction, or Bible reading. How are we going to reach these people and induce them to make Bible reading a habit?

First of all the minister should present the matter from the pulpit. The first Sunday in November may be observed as Bible Reading Sunday. For sermon topics he may take any of the following:

The Bible, the Hope of the World.

The Supremacy of the Bible.

Bible Study, the Great Way Into Life's Values.

Why Should Every Christian Read and Study the Bible?

Bible Study for Spiritual Growth.

How to Make the Bible Real.

We recommend for the pastor a little book called "The Bible in the World of Today," by Clarence A. Barbour, D. D., published by Association Press, New York City. The above topics are treated in the book by noted authors.

Bible texts for the sermon may be selected from the following list: Mark 12:24, Acts 20:32, 2 Tim. 3:16, 17, John 17:17, Rom. 15:4, Psa. 119:9-16, 97-112, Joshua 1:6, 9.

We are quite sure that any pastor who would write to President Henry C. King, of Oberlin, Ohio, enclosing five cents in stamps, could get one or more copies of his tract "How to Make the Bible Real." They may be had at one cent each in lots of one hundred. We know of no better tract to distribute among the people.

In The Expositor for September, 1913, page 681, is an account of how Rev. H. K. Fenner of Louisville, Ky., secured Bible reading among his people. In the May, 1913, Expositor, page, 476, there is also an account of how Rev. Earle A. Munger of Pasco, Wash., started a Bible Reading Circle.

Bible reading may be carried on in connection with the Home Department of the Sunday School. In some schools there are home reading lessons taken home by the children and parents often read the material with their children. If the habit is ever established among the people it will be due to the continuous efforts of the pastor.

There are many helps at his disposal these days. The American Bible Readers' Association, Mr. F. M. Barton, secretary, Caxton Bldg., Cleveland, Ohio, is a fine organization; information of which may be obtained of the secretary. "The Daily Bible" published by

World's Morning Watch, 156 Fifth Ave., New York City is a very helpful publication for devotional reading.

One of the most interesting methods of getting people to read the Bible, especially young people, is that used by Miss Elizabeth Merriam, 34 Beech street, Framingham, Mass. She distributes little Bible books free of charge. After a person reads one of her little Bible books through she will give another and so on until the New Testament has been read.

A splendid book to loan or to place in the Sunday School library is "The Greatest English Classic," by Dr. C. B. McAfee, published by Harper & Bros., New York, \$1.25. May be had of Westminster Press, Chicago.

We have gone into some detail regarding this matter because we believe a pastor so inclined can do much to encourage his people to read the Bible if he knows of these devices and uses them.

The American Institute of Sacred Literature of Chicago will provide a printed program for the observance of Bible Study Sunday and will send helpful matter for sermon preparation.

The Little Bible, containing the 12 great chapters of the Bible is published by F. W. Barton, Cleveland, Ohio, at 1 cent each.

THE EVER PRESENT MONEY QUESTION.

THE pastor of the average church is its business manager and chief financial expert. Once in a while there is a capable layman who carries the burden and relieves the pastor. Theoretically the trustees attend to the church finances, but practically they do so only in a nominal way. In this plan of ours "From Rally Day to Easter" is a place for an educational campaign in giving.

Support of the church must be founded on religious conviction if it is to continue. For this reason we suggest sermons on giving, at least one, in November. A very good discourse may be built up around Mal. 3:10 and 2 Cor. 9:7. The topic may be, "The Gift of Giving," concluding with an appeal to all to give themselves to Christ.

Steps can be taken to educate the people along the lines of "Bible Giving." We have seen a little folder arranged for distribution among the people. It contains a splendid outline and concludes with an appeal to give, and has a place for the name of giver and the amount. We commend the plan for use in November or at any time when money is needed. The outline is as follows:

Bible Words About Giving.

Remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." Acts. 20:35.

1. God Claims a portion of our substance.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the trees, is the Lord's; it is holy unto the Lord. Lev. 27:30.

2. Withholding this claim is to rob God.

Will a man rob God? Yet ye have robbed

me, but ye say, Wherein have we robbed thee? In tithes and offerings. Mal. 3:8.

3. Therefore the claim should be attended to promptly.

And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithes of all things brought they in abundantly. 2 Chron. 31:5.

4. Prosperity promised to those who honor God with their substance.

Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Prov. 3:9, 10. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. Prov. 19:17. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself. Prov. 11:24, 25. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. Luke 6:38.

5. It is accepted according to what a man hath.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. 8:12.

6. It should be given willingly.

Every man according as he purposeth in his heart, so let him give; not grudgingly, not of necessity; for God loveth a cheerful giver. 2 Cor. 9:7. Freely ye have received, freely give. Matt. 10:8.

7. Do limited means excuse from giving to the Lord?

They shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord, thy God which he hath given thee. Deut. 16:17, 18. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him. 1 Cor. 16:2.

8. Jacob's vow.

Of all that thou shalt give me, I will surely give the tenth unto thee. Gen. 28:22.

Will you act on these principles? If so, sign your name to this and begin today.

Amount pledged per Sunday \$.....
Name

One of the November prayer meetings could be devoted to the subject of "Giving." The following theme "Seven Ways of Giving" would make a most excellent evening's program.

Topic: Seven Ways of Giving.

Scripture: 1 Cor. 16:2.

Plan for the meeting: Write on slips of paper the seven principal heads of the topic, giving the summary sentences as below. If possible hand these slips out on Sunday requesting the people to speak on their topics at the meeting.

1. The Careless Way: To give something to every cause that is presented without inquiring into its merits.

2. The Impulsive Way: To give from im-

pulse—as much and as often as love and piety and sensibility prompt.

3. The Lazy Way: To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The Self-Denying Way: To save the cost of luxuries, and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.

5. The Systematic Way: To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.

6. The Equal Way: To give to God and the needy just as much as we spend on ourselves, balancing all our personal expenditures by our gifts.

7. The Heroic Way: To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

THE THANKSGIVING FESTIVAL.

NO matter where one lives in this country Thanksgiving is a day that is celebrated in some manner. The Sunday preceding Thanksgiving day may well be set apart as Thanksgiving Sunday. In the morning special music and a special sermon with a special offering may be the plan. In the evening a Harvest Home Festival would be in order. That is, a concert and appropriate exercises. At this time also an offering may be taken for the church or for missionary purposes.

At one time in the Wesley Chapel of Columbus, Ohio, the Sunday School observed Rally Day in the morning and in the evening a Harvest Home Praise Service was held in the church auditorium.

The church is decorated for this service with autumn boughs, fruits and vegetables, while a shock of corn and a sheaf of wheat also find a place to mutely show forth the goodness of God.

This Sunday School also sets apart a week-day evening during Thanksgiving week for the bringing in of donations by the members of the school. These supplies are stored up and distributed as there is necessity for them. The superintendent of the school wrote at the time:

"For this service we have a special program arranged, with good music, and, being held on a week night, have a little fun mixed with it. This is a great occasion with us. Our school is not made up of members of wealthy families, but you would be surprised to see the large amount of articles of every kind that are brought in. These donations have at times run up as high as \$500 in value, in goods such as groceries, dry-goods, coal or orders for same, clothing (new and old), boots and shoes, etc., and some giving cash."

Grace Church, Denver, once raised a large sum of money by a "Thank Offering." Each person was requested to deny himself of every possible thing and put the amount in a provided envelope. No one pledged, but all promised God to do their best. Sometimes no names were on the envelopes when re-

turned. The outside of the envelope was something like this:

Motto: "Not grudgingly nor of necessity, for God loveth a cheerful giver."

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with wine." Prov. 3:6.

SELF DENIAL THANK OFFERING.

For the Benefit of

Grace Methodist Episcopal Church.

"There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. 19:17.

THE METHOD.

Each family or individual in connection with our Church or in sympathy with our work is expected to reduce the cost of living, and other expenses, for the month ending Sunday, March 12th, 1905, to the lowest amount possible and present the amount saved with whatever other amount they can afford, A SPECIAL THANK OFFERING TO THE LORD.

Yours for the Master's Glory,
(Signed)

Amount \$.....

Name

"Give and it shall be given unto you—good measure, pressed down, shaken together and running over, shall men give into your bosom. For with the same measure you mete withal it shall be measured to you again." Luke 6:38.

A SUCCESSFUL HARVEST SOCIAL.

In every church there are young people whose social life needs care and direction. The church is as much responsible for this side of the young people's lives as for their religious training and in our plans for increase and efficiency we must not forget them. The following Harvest Social may be adapted. Miss Wolcott gives us the following report in "The Minister's Social Helper."

How surprised every one was at the changed appearance of the Sunday School room! All the chairs had been removed and at various places stood great shocks of corn. Upon the wall were hung red berries and bright-hued autumn leaves, garlands of which may be easily made if the leaves are gathered as they fall, waxed, pressed, and strung on strong threads.

In the center of the room was arranged a large semicircular divan made of pew cushions covered with dark richly colored draperies. There were a number of sofa pillows heaped upon the divan. The room was dark save for the light which glimmered from hideous-faced pumpkin lanterns.

The committee in charge welcomed the guests and invited them to be seated in the charmed circle. The first thing that met their gaze was an immense pile of corn on the cob.

Over this, standing on three legs, was a goblin pumpkin with three pairs of glaring eyes, three noses and three large mouths. A hush fell upon the company, while here and there could be heard a suppressed giggle. Suddenly a chorus of girls' voices broke out in a bright autumn song to enliven the drooping spirits of the guests.

No sooner had their fears been somewhat allayed than a spectral figure approached from behind a curtain and sat down by the heap of corn. All held their breath as it slowly reached out its hand and pulled an ear of corn from the pile, gazed at a tag which was fastened to it by a ribbon, read the name of some one who was present, and threw that person the ear of corn, demanding in a deep, thrilling voice, "A ghost story." It is needless to describe the quaking and shivering while the story was being told. The dashing piano solo which followed was fully appreciated.

A second ghost story was demanded in like manner as the first, after which came singing, more stories, and music. Then one of the girls who could recite well stood facing the company, with a background of curtains, and gave Whittier's poem, "The Pumpkin."

When she reached the last stanza the curtains back of her were drawn, as if by spirits, disclosing a long table covered with a snowy cloth, upon which were piles of doughnuts, pumpkin pies, cheese, and cups of steaming coffee. Every one gave an exclamation of surprise at the sight and refreshments were served amid much fun and laughter.

The social closed with gifts of a pie apiece to each of the volunteer talent, and an ear of corn, tied with bright ribbon to each guest. In order to have the ghost stories a success the committee arranging the program had provided good ones to be told, and a great deal of the success of the entertainment as a whole was due to the fact that its nature had been kept secret, and curiosity having been aroused an unusually large number of people attended.

MORNING SERMON TOPIC FOR NOVEMBER.

The following subjects are suggested in keeping with our plan:

- Nov. 2. How to Make the Bible Real in Christian Experience.
- Nov. 9. The Gift of Giving.
- Nov. 16. The Truth About the Liquor Traffic.
- Nov. 23. Let Us Give Thanks.
- Nov. 30. The Harvest of Life.

EVENING SERMON TOPICS.

- Nov. 2. Why Join the Church?
- Nov. 9. The Influence of Jesus.
- Nov. 16. The Church and the Social Questions.
- Nov. 23. Harvest Home Concert.
- Nov. 30. Book Review: "The Servant in the House."

No well rounded plan of church work can omit the subject of missions. The secret of church success at home is the spirit of mis-

sions in the hearts of the people. It is hard to make some of our people think so but we must do what we can to instruct and inspire them.

There is no room given in our list of sermon topics this month for a missionary sermon, but the topics are merely suggestive, anyway. The subject ought to be presented in some way, however, and we suggest the following:

The Missionary Prayer Meeting.

Subject: Three Missionary Motives.

Text: Matt. 28:19, 20.

Method: This meeting should require some preparation. Each one of the three points made below would be made wonderfully interesting by the use of the following books:

Point 1. Evangelization of the World in This Generation, by Mott, pages 22, 24.

Point 2. Heroes of the Mission Fields by Walsh, also Missions and Apostles of Medieval Europe by Maclear.

Point 3. Christian Missions and Social Progress, Vol. 1, lecture 2.

The substance of the topics about which these thoughts gather and to which remarks should be directed is as follows:

1. Obedience to the Last Command.

"Look at your marching orders: how do they read?"—Duke of Wellington.

2. Gratitude for the Evangelization of Our Heathen Ancestors.

"We are the children of the converts of foreign missionaries, and I must do to others as men once did to me."—Maltbie D. Babcock, D. D.

3. Compassion for the Sorrows of the Heathen World

"The degradation, the cruelties practised, the sufferings endured, in pagan lands, may well stir the heart of Christendom."—A. C. Thompson, D. D.

For a sermon or lecture we recommend as a basis of facts and stimulation, Arthur J. Brown's book "The Chinese Revolution," published by The Student Volunteer Movement, New York City, (75c). It is one of the most readable and informing presentations of a world absorbing theme.

THE SOCIAL PURITY MOVEMENT.

In connection with all these important and vital plans and methods that have been suggested we would like to call the attention of the pastor to the subject of social purity. It is a well-known fact that personal impurity and vice is the deadliest foe to spiritual life and progress. Something should be done in every community looking toward the correction of this evil.

Once more we urge every minister who has not already done so to send a two cent stamp to The Health Department, North Yakima, Washington, for a set of Sex Hygiene literature for parents, boys, girls, young men, and young women. There is nothing better.

If the reader has any doubt about the need and importance of this kind of educational and reform work let him write to Mr. E. C. Knapp, 515 Payton Bldg., Spokane, Wash., for a copy of a little pamphlet entitled "The Greatest Social Peril and How to Meet it." Enclose a two cent stamp.

SUMMARY OBSERVATION.

We have now laid our suggestions for the second month's activities in our "From Rally Day to Easter" scheme. We do not expect the November plans to take the place of the October activities, but rather to supplement and perpetuate them. The Rally Day program, of course, would not be repeated, but the house visitation, personal work and prayer meeting plans would continue.

During November the emphasis is to be placed on Temperance, Finance, Thanksgiving, missions, etc. It would be well for anyone who is following the plan to "take account of stock" the first of each month and see what has been done. Not everything suggested here is liable to be carried out in any one church, but we hope there are many who are finding the plan workable and suggestive.

Let us keep in mind that we have an object in view and that is to win new converts and new members to our churches. We are to look forward with prophetic eye to Christmas when our first decision day is to be held. In visiting from house to house, in prayer meeting, and in our sermons let us sound the evangelistic note. Do not wait for a certain month for evangelistic services, but make the whole work effectively evangelistic. Such efforts ought to bring some wonderful ingatherings by Easter.

FOR INCREASE IN EFFICIENCY.

The following post card has just come to our desk, and we present it here. It could be used to good effect in our "From Rally Day to Easter" campaign.

THE FIRST CHRISTIAN CHURCH OF ALBANY, N. Y.

Dear Friend:
Our summer vacation season nears its end and all of the church services will be resumed next Sunday, with church worship at 10.30 and 7.45, Sunday School at noon, and Y. P. S. C. E. at 7. I know you join me in the wish that all of these may be worthy of long remembrance because of the large attendance and encouraging prospects. We shall be especially glad to see new faces and occasional attendants at all services. Let us start our work with enthusiasm and determination. I suggest "INCREASE" as our opening motto for the year and that it shall mean to us

Increased interest and attendance at Prayer Meeting,
New energy and push for the Sunday School,
Christian Endeavor made bigger and better,
Raising every penny of our indebtedness,
Every member a regular church attendant and worker,
Added enthusiasm in the Ladies' Aid Society,
Substantial enlargement in church membership
Every day one of personal prayer and consecration.

Yours sincerely,

F. G. Coffey
Pastor.

126 Chestnut Street
September 1, 1913.

"What sort of a church would our church be,
If every member were just like me?"

THE POOR PREACHER.

The preacher has a hard time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has eight or ten children, he has too many. If he has none, he should have and isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't she isn't interested in her husband's work. If a preacher reads from notes he is a bore. If he speaks extemporaneously he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people. If he is seen around the streets, he ought to be home getting up a good sermon. If he calls on some very poor family, he is playing to the grand stand. If he calls at the home of the rich, he is an aristocrat. Whatever he does, someone could have told him how to do better.—Exchange.

GENERAL METHODS

HAVE A "PLAN BOOK."

BUY a date book for 1913 at any stationery store and paste over the cover a piece of plain paper and then mark on it the words, "Plan Book for _____ Church." Here one has a book full of blank pages on which he can estimate and plan all kinds of methods and they will always be together.

Lists of sermon topics as they are thought of and any suggestions to bring forth the trustees or deacons or committees may be listed here. The idea is a fine one and calculated to simplify a preacher's work.

Every one who took part in Home Mission Week last year will remember the splendid meetings and the most excellent results. This year the plan is to be repeated on November 16th-23rd. Every pastor reading these words may secure information and literature of his own denominational missionary board.

Emphasis this year will be focused on the Immigrant. The two primary ends contemplated are the securing of (a) sympathetic comprehension of the problems, needs, and values of our immigrant population; (b) definite service rendered by our churches to people of foreign speech at their doors and (through increase of Home Mission aid) to the whole immigrant body.

READING THE HYMN.

In the church which I attend the reading of the hymns was banished nearly fifty years since, on the principle that what does not help in a church service actually hinders. The reading would benefit two classes only: the blind and the absolutely illiterate. I remember hearing Lowell Mason say, more than a half century ago, that "there was just the same reason for reading a prayer before praying it as for reading a hymn before singing it—and no more."—A Layman.

VISITING PRAYER MEETINGS.

The pastor of the Prospect street Congregational Church of Cambridge, Mass., has adopted a scheme of visiting of other church prayer meetings, a plan that has not only been a means of extending good fellowship to the other churches, but has brought home many ideas of material value. Two members of the church, men if possible, are appointed delegates to attend a certain church's prayer meetings and report at the home church the week following at the midweek prayer-meeting time. The plan is so arranged that two delegates report each week.—Exchange.

STUDYING AN EPISTLE.

The Christian Church of Athens, Ala., is having some very helpful and enthusiastic prayer meetings. With the beginning of the year they began a study of Philippians. "Paul's love-letter." One meeting was given to a study of the author and getting an outline of the letter. Then they began memorizing the letter by assigning four verses each to twenty-six people who pledged themselves to be faith-

ful in attendance. As there are only one hundred and four verses in the epistle, that covers the ground. On the first night of a revival service the prayer-meeting "faithfuls" recited from memory the entire epistle.—C. E. World.

A REVERENT CLOSING SERVICE.

The pastor of Central Church, Galesburg, Ill., has introduced a beautiful feature into the closing exercises of his regular services. At the close of the benediction the congregation stands for a few moments with bowed heads in the attitude of silent prayer. The silence, which is very impressive, is broken by soft strains from the organ, which introduce the postlude. Thus the solemn dignity of the worship is continued to the close.—Exchange.

HOW TO DISCOVER WHERE MINISTRY IS NEEDED.

The following "Information Blank" is one of the best we have seen:

Information Blank

In order that the minister of this church may be of the most service to the community, you are asked to give any information you may have on the blank below that will assist.

Please indicate with an X the information and drop blank in offering plate or hand to usher.

Date.....

Name.....

Address.....

The following information refers to the party mentioned above and is correct in so far as I know:

-Member not identified
-Not a Christian, but considering.
-Would appreciate a call.
-Is confined to room with illness.
-A stranger in the city.
-Visiting in the city.
-Visits this church occasionally.
-Would like to have a conference on some phase of religious belief.
-Should like to hear sermon on subject of

Remarks.....

Signed.....

God's Care.

A little girl, who had perhaps never been across the street alone, was sent on a necessary errand across the way. She stood on the curbstone hesitating; then she looked back, and saw that her mother was looking at her; at once she said, "Yes, mamma, I'll do it, if you'll keep looking at me all the way." So God is regarding you and me; it is that sort of care that he has for us.

SUNDAY SCHOOL ADVERTISING.

One Sunday School has sent us a unique advertising card. It is quarter poster size, bristol board. At the top are printed the pictures of the pastor and the superintendent. Two-thirds of the card contains a large "cut" of the teachers and the church. There are twenty-two officers and teachers. At the bottom of the card are the words, "Your teacher is here. Come and get acquainted." The card is very attractive and calculated to be hung up in the home or in any public place.

MISSIONARY TEACHING IN THE INTERMEDIATE DEPARTMENT OF THE SUNDAY SCHOOL.

MRS. H. L. HUTSON.

The missionary knowledge and zeal of the teacher is the missionary barometer of the class.

A class of unruly boys was won to punctuality and faithful attendance by the teacher's reading to them a half hour before Sunday School began, from one of the missionary books. A teacher of a class of girls reports a transformation of the class from the study of "Under Marching Orders." What would it mean to a girl of sixteen to quote as her own motto: "You really have the best kind of a time when you are doing things for other people?"

A boy who drew the map and located the mission stations was led to a pledge of service when he exclaimed, "Just think of our great church membership and only that small number of missions!"

Scrap-books made from news clippings and magazine articles; foreign and biblical post cards used in the small electric lanterns; journeys to mission fields; making mottoes; and above all the memory work, the favorite hymns, verses or chapters in the Bible, of the missionaries studied, are a few of the helps a teacher can use efficiently in the Intermediate classes or departments.—Exchange.

A NOVEL COLLECTION CARD.

Recently a Western church adopted a method of straight-out giving, but to add a little novelty to the scheme they prepared a fifty-cent subscription card, on which, in addition to the necessary information, instructions and the name of the collector, where these "remarks," indicative in most cases of the "cheerfulness" of the giver as he signed his name:

Name

I'll take the first.....5.....
Put me down for.....5.....
Glad of the chance!.....5.....
Only too happy!.....5.....
Of course I will!.....5.....
Here goes!.....5.....
Can't get out of it!.....5.....
Yes, sir!.....5.....
Certainly!.....5.....
Give me the last!.....5.....

—Selected.

SYSTEM IN CHRISTIAN GIVING.

J. CAMPBELL WHITE, D. D.

SYSTEM is apparent in all the handiwork of God. The planets revolve with such regularity and precision that eclipses can be figured out in advance to the second.

God's plans for his church are as systematic as his plans for the universe, including the financial system for supporting the Gospel and propagating it throughout the earth. Only some of the most outstanding features of the divine system can be referred to here:

1. The weekly offering. The first thing to emphasize is that the offerings be made every week. This is clearly taught in 1 Cor. 15:2. All experience proves that this plan gets more money, gets it easier, and brings more blessing to the giver than any other method. The thing which many congregations ought to be heartily ashamed of is that they have adopted this plan for the current expenses of their congregations, while they have been unfair enough to the great missionary enterprises of the church to keep them on the basis of an "occasional collection."

This is colossal selfishness and shortsightedness. The weekly offering to missionary purposes has been kept out by unspiritual leaders, lest it might reduce the offerings to current expenses. As a matter of fact, it uniformly increases the offerings to current congregational work. And it is the only basis on which we may ever hope to finance adequately the missionary operations of the church.

If Protestant church-members in America were to give a penny a week each to foreign missions, it would be ten million of dollars in a year. As a matter of fact, we now give only seven millions a year. A postage-stamp a week would bring twenty millions a year, a street car fare a week, fifty millions; and an ice cream a week, one hundred millions. On this basis American Christians alone could finance the evangelization of the world, and accomplish this task within twenty years.

It will probably cost an average of two dollars each to evangelize the multitudes of the non-Christian world. It would take the Christian church over one hundred years at the present rate of giving to spend two dollars on each evangelized person. Clearly there must be a great advance in the financial backing of missions, and the weekly offering is the place to begin.

All the regular work of the church, local, educational, and missionary, should be on the weekly basis. It is a perfectly simple matter, when the subscription is taken, to have each member indicate how much per week is to be devoted to each one of the various interests enumerated. The basis of dividing the fund, week by week, will then be clearly indicated.

Numbered and dated envelopes, in sets of 52, should then be put into the hands of every member and adherent of the congregation. Financial statements should be sent to each member at least quarterly. By this kind of a system any ordinary congregation should average at least ten cents per week to the ag-

gressive educational and missionary operations of the church.

2. Giving made universal. Because giving is a grace, it should be as universal as prayer in all our churches. One of the greatest present weaknesses of the giving of Christians is that so many individual members do not contribute at all. The heads of households often do the giving for the whole household. They might just as well do all the praying also.

The habit of giving is one of the most important that a child can acquire. It is a terrible thing to fall into the habit of not giving. The passage in 1 Cor. 15:2, comes in here again. "Let every one of you" give. This ideal can be approached very closely by proper education from the pulpit, followed up by thorough financial system on the part of the church officers.

A well-selected committee of three will get a regular weekly subscription from almost every member and adherent, if the canvass is made with ample care and prayer. And this is the only way to do any serious work for God.

3. Proportionate giving. After emphasizing the principles of every one giving, and giving every week, Paul put the responsibility upon the richest and poorest alike by adding, "as God hath prospered you." To the Jew this always meant at least a tithe. He understood by age-long usage and prophetic teaching that God claimed this proportion as his by sacred right.

The New Testament, building on the Old as on a solid foundation, demands not only that we fulfill the requirement of the law (Rom. 8:2-4), but that we hold our possessions as God's disposal and actively invest them for his glory.

BOOK LIST.

One or more books of especial value to the preacher will be mentioned here each month. Only those requested by the editor will be considered.

Bird's-Eye Bible Study, by Rev. Alexander Patterson, published by The Bible Institute Colportage Association, Chicago, introduced by J. Wilbur Chapman, blue cloth, pp 132.

There are 39 chapters dealing briefly with methods of Bible study, and with the history of Israel and New Testament times. The main feature of the book is its graphic illustrations and brief but comprehensive paragraphs on the facts of the book. There are four supplementary chapters on Salvation, Prayer, The Holy Spirit and Soul Winning.

Just Over the Hill, by Margaret Slattery, published by The Pilgrim Press, Boston, pp 178, 75c. This is one of the best gift books to young girls of high school age that we have ever seen. It is a book of wise and inspiring counsels in the author's inimitable style. A pastor could do no better thing than to have a copy of this book on hand for loaning. He can recommend it to his Sunday School teachers as gifts to their pupils.



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RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

A summer school for preachers lasting three weeks is a regular part of the summer schools of the University of Missouri. This summer there were thirty pastors in attendance, some from other states than Missouri. Regular courses of lectures were given, including different phases of rural life, economics, sociology, education, church, by some of the university professors, assisted by other specialists from outside the state. The religious work conference was a popular assembly, open to any one, and was largely attended, not only by preachers, but also by teachers, business men and farmers.

New York City has a population of 900,000 Jews, and 1,250,000 Roman Catholics, but new Protestant edifices are to be opened this fall costing \$3,500,000. All but two or three of these buildings are in down-town districts, and every one opens with money to pay its cost in full, with no mortgage debts. Moreover, other buildings are under construction to the value of about \$2,000,000. The Beecher Memorial, in Brooklyn, in connection with Plymouth Church, will cost over \$250,000. A new Baptist church in Manhattan costs \$400,000, and a new Presbyterian church costs \$300,000, while the enlargement of the famous Fifth Avenue Presbyterian and the West End Presbyterian churches adds \$135,000 to the total. A new choir school building costing \$200,000, a new synod hall costing \$350,000, and new Episcopal churches amounting to \$1,600,000, make up most of the balance. All these show that Protestant interests are in some measure keeping pace with lavish construction of hotels and apartments.

Bishop Lewis dedicated recently the fifth Methodist Episcopal chapel in Russia. This new church building is located at Handrovo.

The Kaiser of Germany has recently presented the German mission in Nagpore, India, with a beautiful Bible in which he has written: "The blood of Jesus Christ, the Son of God, cleanseth us from all sin." His signature follows.

There are 820,200 pensioners on the rolls at Washington, a decrease of 40,094 during the past year. Of these 36,064 were Civil War pensioners.

At a recent meeting of book publishers the announcement was made that for every volume of the "six best sellers" issued each year a carload of Bibles is manufactured. The Bible in the markets of the world stands far to the front. Other books cannot keep in sight of it.—Western Christian Advocate.

Three hundred American Boy Scouts attended special services recently at the Cathedral of St. John the Divine, in New York City, led by Major-General Edward A. McAlpin, the Chief Scout of the organization. The Rev. R. C. Ormsbee, an officer in the American Boy Scouts, preached the sermon, a plea for discipline and self-control.

President Garfield, of Williams College, has made a study of changes in the average annual expense of study at Williams. In the three years, 1885-87, the average was \$652; in the triennium, 1910-1912, it had risen to \$927. This is an increase of over 42 per cent. President Garfield shows that this is simply in keeping with the general increase in the cost of living during these years. The cost of a course in Williams is not necessarily so high as these figures. These are the average figures, so it is possible to live on much less.

The young millionaire, Mr. William Borden, who died at Cairo last summer at the outset of his career as a missionary to the Moslems, has a worthy successor in Mr. Edmund A. Souder, of Overbrook, Pa., who has been ordained in Episcopal orders and goes soon to China as a missionary. His family is one of great wealth and his associates have been among the volarities of pleasure at all the fashionable summer resorts, but he has turned away from a life of self-indulgence. He has spent the summer among the poor of New York and acted as chaplain in hospitals, jails and penitentiaries.

The men and religion campaign last June against commercialized vice in Atlanta, Georgia, has attracted much attention. Other cities all over the country are following Atlanta's example. Asheville, N. C.; Athens, Ga.; Philadelphia, Pa.; Little Rock, Ark., and Birmingham, Ala., are among the recent recruits. The experience in Atlanta illustrates that the backbone and strength of commercialized vice is the money profit there is in it. Forty-four houses, with 265 inmates, took in more than \$700,000 per year. Seven of these houses rented for \$43,074 per annum when rented for immoral purposes, and would not bring twenty-five per cent of that rent for legitimate purposes. The men and women who were getting these profits were naturally anxious to continue this 'easy money' income.

Just fifty years ago a school in Wilkes-Barre, Pa., began missionary giving. Its first contribution was five dollars from one class. On March 30, 1913, this school gave \$2,400 as its annual missionary contribution.

A resume of the "wet" and "dry" situation in the United States following the municipal elections of April, 1913, as made by the Anti-Saloon League, shows that of the 2,973,890 square miles of territory in the United States the saloon is now forbidden in 2,132,746 square miles. There are thirty-two states in which the combined number of saloons is less than the number in Chicago. A population of 46,029,750 is now living under no license out of a total population of 91,972,266.

Dr. Wilbur F. Crafts, who has spent a month at The Hague to promote the opium treaty, reports that since July three of the ten governments which had up to that time refused or failed to sign, have added their signatures, namely, Peru, Norway and Sweden, leaving only seven yet to sign—Austria-Hungary, Switzerland, Turkey, Greece, Servia, Roumania, Montenegro. Five of these are Balkan states that have been too busy of late to give attention to such matters. The only Balkan states having large commercial interests in either opium or cocaine are Turkey and Greece.

After these signatures are all in there must be ratification by forty-five governments and then a period of diplomatic correspondence as to when the treaty shall be put in force. The great powers need not wait for this treaty before they do away with the unspeakable scandal in Shanghai and other Chinese cities. The parts of the city that China controls are free from opium dens, while the sale is unlimited in the foreign sections.

King George of England bestowed six Kaiser-1-Hind medals upon six Indian missionaries on his recent birthday, one of them going to Rev. J. E. Cummings, of the American Baptist mission of Burma.

The mayor of Louisville approved so heartily of the project of a Sunday School visitation

which should take in the entire county that he issued a long proclamation about it, urging everybody to do everything possible to aid it. The Sunday School folk raked the country for non-churchgoers and those who did not go to Sunday School. Nearly one hundred thousand persons were found who did not go to either.

In St. Louis the mayor endorsed the movement in an earnest proclamation, the schools were closed, and three hundred and twenty thousand persons were found who neither went to church nor sent their children to Sunday School.

SOCIAL.

In New York State last year 25,390 accidents were reported to the Department of Labor as occurring in factories, mines and quarries. Of these 353 were fatal, 2,410 resulted in permanent injuries, while 2,476 were reported as serious and probably permanent. During the same period the reports to the Public Service Commission of the First District of New York City showed 9,424 accidents to the employes of common carriers, gas and electric companies, while the reports to the Public Service Commission of the Second District for the same period showed 2,909 accidents to the employes of common carriers, 257 of which were fatal. On September 30, 1911, the building trades of New York began reporting their accidents under a law passed the preceding winter, and these reports for three months showed about 2,500 accidents, nearly one-half of which occurred in excavation work, and more than one-half of these in public work, such as the aqueduct and the barge canal.—The Living Church.

A farm of 160 acres has been deeded to the schools of Paola, Kansas. Money from the farm is used to buy books, clothing, etc., for the boys and girls who wish a high school education, but cannot afford it. There should be an invitation held out by every school for gifts and legacies. Millions of dollars are disposed of by will every year to educational uses. Once let it be understood that the public schools are ready to receive such bequests, and have made provision for their use, and the fashion of leaving money and property to the schools would set in. Why not?—Farm & Fireside.

Nothing has more conspicuously fallen down than our system of levying personal taxation. Indeed, it has so blunted our consciences that false returns of personal property seem to most taxpayers a mere matter of course.

We see multi-millionaires ready to give away their possessions in huge gifts of hundreds of thousands at a time, and yet repeatedly appearing before tax commissions and seeking, by wheedling or by threats, to get their taxes reduced. Where do we ever see the spectacle of wealthy voters demanding as their right, in which they ought to take pride, that they be assessed according to the actual value of their estates?

Taxation is not a penalty for bad citizenship, to be eluded as far as possible, but an investment in the interest of good citizenship; and an investment that pays better returns than almost any other investment that can be made. We have no sympathy with the "tightwad" demand for low taxes. Does a man pride himself upon the cheapness of his house, the cheapness of its furnishings, and the cheapness of leaving his lawn uncared for? Why, then, should he want cheap streets, cheap pavements, cheap city officials, and a cheap city? And if he does not want these, why should he not be willing to pay liberally for the reverse?—The Living Church.

Sunday School rest-rooms open through the week for farmers and their wives is the method of influencing the outlying districts lately begun to be employed by the Presbyterian Sunday School of Dundee, N. Y.

Thirty thousand dollars were lately bequeathed by Captain L. T. Heritage, of Emporia, Kansas, "To beautify and brighten child life in Emporia." Part of the income of this fund will be used to provide poor children with suitable clothing, so that they may attend Sun-

day School, and not show "the badge of poverty."

Federal Judge Van Fleet, in sentencing Diggs and Caminetti to fine and imprisonment for violation of the Mann "white slave" law, commented on the social conditions and the lack of personal control which made such vicious occurrences possible, and then struck at the influences underlying the crime in these words:

"I wish to say that all through this case there is the evidence that drink had its paralyzing influence upon the morals and the minds of these men and these two young girls with whom they went on that trip to Reno. The terrible, debasing influence of the saloon and the roadhouse is too disgustingly apparent in this pitiable situation, and I make the observation here that society must pay the price for permitting the existence of these highly objectionable places."—The Continent.

Judge Van Fleet, at the opening of the trial, instructed the jury that the previous character of the girls alleged to have been frightened into accompanying the defendants on their excursion was not to be taken into consideration. They might have been innocent, they might have been prostitutes, in either case the alleged conduct of married men in publicly consorting with them, if proved, laid these men open to the penalties of the law. We shall never get on a right basis in regard to sex offenses until men cease to hide themselves under accusations against their women partners in guilt.—The Congregationalist.

The authorized strength of the army is a little over 95,000 men; the navy comprises 35 battleships, 32 cruisers, 21 gunboats, 10 monitors and 116 smaller vessels with 53,375 officers and men. Much to our regret we learn that this great host of men have in the navy only 21, and in the army only 67 chaplains, to give them aid and comfort in time of illness or suffering.

The Federal Council of the Churches of Christ in America believes that there ought to be more chaplains, and that we should make provision for one chaplain for each battleship and cruiser for each schoolship and navy yard, and also one for each occupied army post.

GENERAL.

The sentiment of today is social and philanthropic. It has no affiliations with art, which stands apart from it—a new experience for the world. It dominates periodical literature, minor verse, and serious fiction; but it has so far given nothing of permanent value to letters. It is strong politically, and is echoed from all party platforms. It is sure of a hearing, and it is held too sacred for assault. It is a force to be reckoned with, and to be controlled. It is capable of raising us to a better and clearer vision, or of weakening our judgment and shattering our common sense. If we value our safety, we must forever bear in mind that sentiment is a subjective and a personal thing. However exalted and however ardent it cannot be accepted as a weight for justice, or as a test of truth.—Agnes Repplier in the Atlantic Monthly.

Religion is an inevitable element in human life. In Professor John Fiske's phrase, she is yet "the largest and most ubiquitous fact connected with the existence of mankind upon the earth." The mourners have gathered many times to give her remains a decent burial, but the obsequies have always been indefinitely postponed. The deceased was always too lively for the funeral. In Butler's "Analogy" we are informed that the fashionable society of his day was convinced that Christianity had already one foot in the grave. Shortly after, however, Wesley and Whitefield arrived to guide one of the most amazing religious renewals in all history. Religion has an indefatigable ability to come back. Many fantastic and exaggerated ambitions have invited human endeavor, but none so wild and quixotic as the attempt to abide contented within the realm of positively known facts. No one ever abode there for a single hour, and there is not enough such knowledge extant for a man to live on during his most simple day. The mind continuously colors and

manipulates all life by its interpretations. Like loose type, the facts are set by ventures of faith into gloomy, humdrum prose or into exalted poetry.

Now, a wholesome religion is simply that form of faith which alone has succeeded in making life worth while; which fills it with purpose, dignifies it with value, inspires it with motive, and comforts it with hope.—**Harry Emerson Fosdick in the Atlantic Monthly.**

Mr. Booker T. Washington, of Tuskegee, said recently: "The black man needs no sympathy or pity. I thank God that I belong to a race that has its problem to solve, and is solving it. A short time ago I paid a visit to Italy, and there I observed a race that has been free for hundreds of years, and yet thirty per cent of its people cannot read or write. In Spain sixty per cent, and in Portugal seventy-six per cent cannot read or write. When Mr. Lincoln freed my race only three per cent were literate. Now sixty-three per cent can read and write."

Last year about \$250,000,000 was spent to keep the work of 142,000 churches in this country going—an average of about seven dollars per communicant member. One would think that if religion is really worth much, it should make much heavier demands on the purse than that. It seems, however, that confectionery and soft drinks are worth more to the American people than religion, for they spend \$320,000,000 for these articles. The automobile bill is double what it costs to run the churches. The jewelry bill exceeds it more than three times. The theater and moving-picture bill is equally in excess. Men and boys—and even some women—puff nearly five times that amount into tobacco smoke every year, and the large army of intoxicant lovers spend ten times that sum to satisfy a craving which means the ruination of millions of lives. Admitting that some church money is not applied in the wisest possible manner, is it not true, in the face of these facts, that religion is so remarkably cheap as to make it look almost worthless? Reader, when any church member complains to you that there is too much begging done in the churches, hold up before him a few of the above figures. If that will not silence him, nothing else will.—**The Lutheran.**

"Cannibalism? Oh, to be sure! It is not nice! I make no apology for it. But try for a moment to 'think black' with me. Come, and let us tell some of these cannibal people that in the Balkans white men fought till 4,000 were killed on one side and 5,000 on the other, and he will cry out in horror, 'Oh! venom of the serpent who slays, and not to eat!' Murder is not very pretty anywhere, and what is done with the flesh afterward is not the only point worth considering. After all, when you read of war between white men, how much do they lack of being cannibals? * * * Even our most glorious message meets the taunt of the black man. Once when I was telling the story of the cross, a chief named Malemba interrupted me, saying: 'You white men are a bad lot. You killed the Boso One; we kill only criminals, and instead of be-

ing ashamed you cross the sea to come and tell it.'" Do not think I apologize for their sin—and it is sin. * * * The Gospel of God is what we need and what they need. The night cometh when no man can work. Afar the golden-crested crane is calling. I must go back to Africa!"—**Dan Crawford, author of "Thinking Black."**

An article by Arnold L. Gesell, in *The American Magazine*, entitled "The Village of a Thousand Souls," contains the results of a thorough investigation of the 220 families in a certain real village located in a prosperous farming district in the Middle West. Out of a total of 220 families, thirty-seven families show feeble-mindedness in one, two, three or four individuals. This is a proportion of sixteen per cent. There is found definite insanity in twenty-two families—ten per cent. In thirty-four families are found eccentrics.

The examination of our map shows 13 saloons. It is not surprising that our census should therefore reveal 36 families in which there is alcoholism. This is a proportion of 16 per cent.

The Village of a Thousand Souls has no factories; is in a region of surpassing beauty, with ample air, space, sunshine. The conditions of life are not severe. The opportunities for play and physical development of children are almost ideal; educational facilities are free. Even with the large number of saloons, the conditions of life are immeasurably superior to those of the tenement districts of crowded cities; and yet, in spite of these environmental advantages, 26 per cent of a series of 220 families show the taint of either insanity or feeble-mindedness.

The more we know about the world, the more mysterious it is. Sunrise to our fathers was strange enough, and they used at daybreak to sing a hymn to greet the coming dawn; but it is stranger now, when upon the surface of this wheeling earth we feel ourselves move in space as the sun brims the hill. This new universe created for us by our modern science, with its microscopic marvels, its reign of law, its innumerable stars, is more mysterious by far than that flat earth that once was cozily tucked beneath the coverlet of heaven.

Science has wrought many achievements, but it has not cleared up a single elemental mystery, and it has created a thousand lesser mysteries that never were imagined until science came. Science has demonstrated that this oak of a world used to be an acorn, but how that acorn came into existence or whence it obtained the latent elements that now have become an oak, science has not suggested. Science has made it possible for a manufacturer to cut down three trees in his forest at 7:35 in the morning, to have them made into paper at 9:34, and to have them selling on the street as newspapers at 10:25; but whether the manufacturer, himself, is a brain that has a mind, or is a mind that has a brain, science cannot even guess.—**Harry Emerson Fosdick, in the Atlantic Monthly.**

Magazine Articles of Value to Ministers

The Century, October. .35 cents.

The Progressive Party, Theodore Roosevelt. In the "Circuit of the Summer Hills," John Burroughs. The Foreign Trade of the United States, James D. Whelpley.

The American Magazine, October. 15 cents.

The Village of a Thousand Souls, Arnold L. Gesell. Goethals, the Man and How he Works, Ray Stannard Baker.

Harper's Magazine, October. 35 cents.

On Christianizing the Eskimos, Vilhjalmur Stefansson. The Invisible Tide, Alan Sullivan. Capitalizing Character, John L. Mathews. A Forgotten Slavery of Colonial Days, Marcus W. Jernegan.

The Atlantic Monthly, October. 35 cents.

Letters of a Woman Homesteader. Monopoly of Labor, J. Laurence Laughlin. The Goal of Equality, William J. Tucker. India and Self-Government, H. Fielding-Hall. Science and Mystery, Harry Emerson Fosdick.

Scribner's Magazine, October. 25 cents.

The Man Behind the Bars, Winifred Louise Taylor.

The World's Work, October. 25 cents.

The Business of Christianizing the World, Carl Crow. Swift and Cheap Justice, George W. Alger. What I am Trying to Do—Vocational Continuation Schools, H. E. Miles. Our Expensive Cheap Labor, Ann Dosch. The Church Militant Against the Saloon, Frank Parker Stockbridge.

PRAYER MEETING DEPARTMENT

S. A. WILSON

The Mid-Week Service.

The editor of an Ohio county newspaper gives his readers ten reasons why they should go to prayer meeting thus:

1. It helps us to grow in grace.
2. It makes better men and women.
3. The straight and narrow way goes right through the prayer meeting.
4. It is second only to the Sunday School for the study of God's Word.
5. It is our duty to spend a few minutes occasionally for our soul's salvation.
6. A good many of life's crosses are left in the prayer meeting.
7. It is a good place to be—not only for the good it may do us—but for the good we may do for others.
8. It has a strong tendency to broaden our minds, to help us to love our neighbors as well as ourselves.
9. The good Book tells us that "The prayers of the righteous availeth much." Some of us pray when we are in a tight pinch.
10. The Bible also tells us to pray without ceasing, and the prayer meeting is the place in which to get our praying apparatus in trim. Those of us who are afraid to pray in public, do mighty little of it in secret.—Pemberville Leader.

I. THE "I AM'S" OF JESUS.

John 6:35; John 8:12; John 10:9; John 10:11; John 11:25; John 14:6; John 15:5; John 8:58.

Expository notes. 1. General background.

Here is a series of statements made by Jesus, cast in the same mold. They are given by John alone. Jesus expresses his nature and his relation to his followers in a series of striking comparisons. These, in a daring oriental metaphor, he sets forth, not by saying, "I am like—," but by saying, "I am—." I am the bread, the light, the door, the shepherd, the life, the vine, and I am! Perhaps the form of all these had associations in John's mind—as the last plainly did—with the name that the Eternal God gave to Moses, when he told Moses to say to the Hebrews, "I am hath sent me." Thus those eight sayings were impressed on John's memory and he recalled them when he would picture Jesus as the divine Saviour of the world.

Expository notes. 2. Word studies.

6:35. "Bread." This is the one perfect food, universally eaten, of which we never tire. To the Jew, this recalled the manna given in the wilderness.

8:12. "Light." That which makes all life possible, the greatest gift of the outer world. Each evening during the Feast of the Tabernacles, the lamps on the four tall candelabra in the Court of the Women were lighted with music and song. It was during the Feast of the Tabernacles that Jesus uttered those words, suggested by this ceremony. It also recalls the pillar of fire which led the way in the wilderness, and the Shechinah representing Jehovah in the temple.

10:9. "Door." The authorized mode of entrance and exit to and from a building or inclosure. This statement is in a discourse following the excommunication of the man born blind. It is Jesus' claim of his sole right of admitting to, or rejecting from, the kingdom.

10:11. "Shepherd." The figure changes. Now Jesus is the "Good Shepherd." The word translated "good," is literally "beautiful." It suggests a character appealing to respect and admiration. Thus Jesus commands the admiration of all, even those who are not his disciples.

11:25. "Resurrection and life." Jesus claims power, not only over death in this case of Lazarus, but he claims possession of life itself, immortality for himself and for his disciples also. Strangely enough, the result of this claim, and of this supreme miracle of Lazarus' resurrection

from death, was the decision of the Sanhedrin to put Jesus to death.

14:6. "Way, truth, life." Before, he had been the "door," now he is the "way" to the goal. He is emphasizing his claim to be the sole means of access to the Father's house. He is "truth" also. There is no deceit, no failure in these plans.

15:5. "Vine." This figure sets forth the relation between Jesus and his followers. This also is rooted in the Old Testament. The vine is a favorite O. T. figure for Israel.

8:58. "I am." To those Jews the phrase recalled Jehovah's mysterious name. Whatever men may think now of Jesus, there was no hesitancy on the part of the Jews then. They decided that he was making blasphemous claims—and they took up stones to stone him.

Plan for Our Meeting.

Give one reference to each of eight persons, asking each to tell the circumstances under which it was said, and the significance of each comparison.

Thoughts on the Theme.

"I am the door." This imparts to believers in Jesus the truest independence of spirit. Jesus here claims to be the sole means of access to security and life eternal. This simple claim has remained through all the Christian centuries the bulwark against ecclesiastical tyranny, not indeed preventing injustice and outrage, but entirely robbing excommunication of its sting to the conscience that is right with its Lord.—Watson.

II. AN ANCIENT CURSE.

Isa. 2:15-17; Isa. 5:22.

Expository notes.

Isa. 2:15. The book of Habakkuk is a cry against the cruel Chaldean conqueror. The second chapter contains a series of "taunt-songs" upon the cruelty and the rapacity of the Chaldeans. (See the paragraphs in the Am. Revision. Each "taunt-song" is a separate "woe.") In the "taunt-song," 15-17, the cruelty and rapacity of the Chaldean are represented under the figure of "a man giving poisonous or intoxicating drink to another, for the express purpose of delighting in his shame, or of taking advantage of him. But the oppressor will be compelled to drink of the same cup, and to suffer even greater shame."—F. C. Eiselen.

Leaving the application, let us look at the original meaning of the figure. A part of the Hebrew text is obscure, so that what the A. V. translates "puttest thy bottle," the Am. Rev. renders "addest thy venom." This suggests that the drink is not only intoxicating but poisonous, which is what scientists are saying today of alcohol.

Isa. 5:22. The denunciation of Habakkuk falls on the one who gives his neighbor drink. Isaiah's woe is upon both those who drink and those who prepare it for others.

The "woe" which the Hebrew prophets see falling on both seller and drinker of intoxicating liquors may be found in concrete cases in the daily papers of every city in our land today. The ancient curse is a modern one also.

Plan for Our Meeting.

Topics for Discussion.—The responsibility of the average citizen for the liquor traffic. The responsibility of the owner of buildings. Does any of Habakkuk's woe fall on us? What is there in our own town that we ought to do about this?

Thoughts on the Theme.

Why deprive paupers, lunatics, idiots, and criminals of the personal liberty of landing upon our shores, and grant saloonkeepers the personal liberty of manufacturing them at home?—Illinois Issue.

For each \$1,000 capital invested, brewing and distilling industries pay in wages only \$61 and \$42.50 respectively, as against \$186, the average for industries in general. For each \$100,000 capital invested they employ only 8.1 and 8.8 men, while the average industry employs 86. On the other hand, while making the smallest proportionate return to labor, the average brewing capitalist has \$1,050,325, the distiller, \$128,700, while the average capitalist in other industries has only \$67,437.

"If the Socialists have anywhere the right to speak of rapacious capitalism," says Professor Mueller, "it is in the brewing industry. It is the workers who pay the most tribute—not because they drink more than the wealthier classes, but because they are the mass of the people."—S. S. Times.

I had five chums in school. We six went walks together; we played together. Three went to the bad through drink. Of those left, two are abstainers. I had five fellow-apprentices. Their parents were richer than mine; they had a better chance. One in particular I was fond of. His father was very rich and had paid a big premium for him. But he and two others drank, and died before thirty. Of those who remain, two are abstainers. When first I came to London, I was thrown into contact with five young Scotchmen. They got on faster than I did, and laughed because I did not drink whisky. One died in a workhouse, one went bankrupt, and the cleverest of all died drunk. Three remain, all now abstainers.—Dr. Robinson Souttar.

The Prudential Insurance Company reports that bartenders and saloonkeepers had proportionately from three to five times as many deaths from alcoholism as other occupations, but that not a single saloonkeeper and only one bartender, died of old age!

Bremerton, in Washington, has a good harbor on Puget Sound where the United States established a navy yard. But the condition of Front street, leading to the yard, was found to be so demoralizing to the sailors that complaint was made to the town by the Secretary of the Navy. Licenses had been granted wholesale to saloons along Front street, and gambling houses flourished there unchecked. The Navy Department asked that Front street be cleaned up. But the town council of Bremerton did not see any harm in the saloons, and they did not interfere. Then, one day, Bremerton woke up to find that no more warships were to come to its docks. The department decided not to subject sailors to the demoralizing influences of the place, and chose other towns willing to do things better. By this decision Bremerton lost business in six months to the amount of a quarter of a million dollars. Too late, mass meetings were held by the decent citizens, and protests made against the council. But the Navy Department refused to alter its decision, and the foolish town had to suffer for its folly.—Rev. John T. Faris, in "Forward."

III. FIVE QUESTIONS OF THE AGES.

Job. 9:2; Job. 11:7; Job. 14:10; Job. 14:14;

Job. 21:7.

Expository notes. 1. General background.

Here are some of the age-long problems of the human race. We sometimes think that the questions and mysteries which puzzle men to-day, are peculiar to the modern world, but we find here a man back in the unknown past asking the same questions perplexed by the same problems. The chief problem of this book is the apparently unmerited suffering of the righteous. The solution comes, not in a philosophical explanation of God's government, but in the appearance of Jehovah to Job. Contract with God will solve men's problems to day.

Expository notes. 2. Word studies.

9:2. "How can a man be just with God?"

11:7. "Canst thou by searching find out God?"

Ever since man came upon the earth, he has been trying to find God and to cause God to look favorably upon him. Men have searched for God in the innermost recesses of great temples, in the groves, on the summits of the hills, in the solitary deserts, but they found him not. The question had to be answered in the negative.

They tried to win the favor of God by sacrifices of animals and of men, by gifts of gold and of jewels, by building temples and cathedrals, by long pilgrimages and by self-tortures—but in vain. And so Christ came to earth, to show man what God is, where he is, and what he desires from man.

14:10. "Man giveth up the ghost, and where is he?"

14:14. "If a man die, shall he live again?"

Another problem that has puzzled man from the beginning until now has been the mystery of his own being, the enigma of his end. Beside their dead, men with tears on their pale faces have in anguish asked these two questions—But when Christ came he said, "Where I am, there ye may be also," and, "He that believeth on me, though he die, yet shall he live."

21:7. "Wherefore do the wicked live,

Become old, yea, wax mighty in power?"

It is an anti-climax to come down from these great mysteries to the petty annoyances of everyday life. Yet the sting in this is not wholly of envy, but of lurking doubt as to the justice of God's rule of mankind. Emerson has found an answer in the unseen compensations which balance man's lots, in the inferiority of the material which we can all see to the mental and spiritual—which are not always so evident. And Jesus said: "A man's life consisteth not in the abundance of the things which he possesseth." But to Job, there was shown God's power and goodness in nature and he was satisfied. It was as if he said to himself, "God is powerful, God is wise, God is good—I will trust him."

Plans for Our Meeting.

Give one question beforehand to each of five persons, asking them to talk three or four minutes upon it. Or, as grouped, to three persons.

Afterward the pastor may gather explanations up and perhaps add to them for the benefit of the youths who are beginning to be puzzled by these questions. He may himself give, or he may ask still another to give the New Testament answers to these questions.

Thoughts on the Theme.

I am not attempting to explain life. Much of it is enigmatical to me. The dangers sometimes seem too great for the endangered to meet; the problems too great for the reason to wrestle with; the burdens too great for the shoulders on which they are laid. As to my companions in life's voyage, I have the faith that I see only a fragment of their lives and of my own, and, as I know not what opportunities of development life may have for them in the future, I take refuge from my perplexity in a frank acknowledgment to myself of my ignorance. I have not to solve the problem and am content to leave it unsolved. But for myself, I can resolve so to meet the dangers which confront me as to increase my courage; so to wrestle with my problems as to increase my intelligence; so to bear the burdens which are laid upon me as to develop my patience; so to give my service to my fellow-men as to grow in brotherly kindness; so to meet wrong-doing with compassion, as to make my love free and spontaneous; in short, so to live that by my life I may do something to give help to the neighbor at my side and to borrow help from him, that we may both live bravely, wisely, patiently, and lovingly.—Lyman Abbott.

Dream not that any of you will ever obtain Eternal Life unless you have already received it in this life.—Spurgeon.

Our best life is not that which we live alone or which each age lives alone. Our best life is that in which we draw together, and in which we link ourselves and lose ourselves in the great fellowships of the ages, and still, after all the keenest questionings of our time, that fellowship which began in Christ, and still continues in his name, stands as the best.—Brooke Herford.

Have faith in God, although you do not see how he is working, and do not perhaps always feel that he is working for your establishment. You are not asked to have faith in your own

strength, your own calmness, your own wisdom—you are asked to believe in God; and then you are established for evermore.—Alexander Raleigh.

IV. MY GREATEST CAUSE FOR THANKFULNESS.

Psalms 103:1-12.

Expository notes. 1. General background.

This is universally considered one of the most perfect psalms of praise in the whole book. Dr. Kirkpatrick says: "This psalm is one of singular beauty. Its tenderness, its trustfulness, its hopefulness, anticipate the spirit of the New Testament."

The first five verses express the psalmist's own gratitude for personal mercies. Verses 6-12 are the expression of national thanksgiving for Jehovah's care of his people.

Expository notes. 2. Word studies.

"Bless." Praise by declaring God's gracious acts and offering thanksgiving.

"Within me." The writer summons all his faculties to unite in praising God. This is to be heartily and sincerely, no formal lip-service.

"Holy name." The name stands for the person, and recalls his personality and his acts.

"Forgiveth." The chief of God's blessings to man.

"Diseases." Suffering as well as sickness.

"Destruction." Literally, the pit, or the grave.

"The desire." Hebrew, thine ornament. It is to be connected with the next line. The comparison is with the eagle, which has new feathers after moulting. The Cambridge Bible translates:

Who adorneth thee to the full with goodness. This is the end of the personal thanksgiving; now the psalmist turns to the nation.

"Righteous acts and judgments." Jehovah's government of Israel is based on justice.

"His ways unto Moses." This is a reference to Moses' prayer for guidance before they left Sinai. Ex. 33:13.

"Merciful and gracious." This entire verse is quoted from Jehovah's answer to Moses' prayer. Ex. 34:6.

"Chide." "Contend as an adversary at law." This is a law word. Jehovah was forced to bring suit against Israel, and convict them and pronounce judgment passed against them.

"Keep for ever." This was a disciplinary judgment; on reformation, it ends. Jehovah bears no grudge.

"After our sins." Not as severely as they deserve.

"Heavens—above earth." The greatest comparison man can think of.

"East—west." Another proverbial expression

of the thought of the preceding verse.
Plan for Our Meeting.

Ask one person to give the greatest cause for thankfulness that this year our nation has; another, our city, a third, our church. Then ask each one present to give his greatest reason for personal thankfulness.

Before the pastor gives the exposition of the psalm, have some one read impressively, or some boy or girl recite slowly. Deut. 8:11-20. Connect it with the last clause of verse 2.

Thoughts on the Theme.

When Gustavus Adolphus entered Augsburg, the city of the Protestant Confession, after his great victory at Lepsic which struck the decisive blow for religious freedom in Germany, he went straight to the Church of St. Ann, and caused this psalm to be sung in the German version.

The Familiar Gifts. If one will read the Psalms, he will notice how continually the writers are remembering God for his daily and familiar gifts. They thank him for sun and rain, fruitful seasons, water and grass for cattle and food for man. Then they rise to thanksgiving for daily mercies, Jehovah's continual watchfulness, his shepherd care, his guidance by the green pastures and still waters of life, his protecting them from famine, fire and pestilence, his continual forgiveness of their daily sins. In all the Roman Catholic churches of Italy one finds offerings upon the altars of the virgin or various saints, which have been placed there as a thanksgiving for deliverance from sickness, or storm at sea, or calamity of some sort. It is always for some great and signal gift. But perhaps the greatest gifts of God are the familiar gifts—sunlight, health, home, loved ones, children, flowers, opportunities to be kind and show mercy, the eternal Presence with us as our encompassing protection.—Congregationalist.

A gentleman who owned a small estate wished to sell it. He sent for a real-estate agent and asked him to write an advertisement telling about the estate. When the advertisement was ready, the agent took it to the gentleman and read it to him. "Read that again," said the owner. The agent read the description of the estate once more. "I don't think I will sell," said the gentleman. "I have been looking for an estate like that all my life, and I did know that I owned it." So it is with our blessings. We have had them all along and did not know it. Blessings of health, father, mother, brothers, sisters, home, food, clothing, school, freedom, playtime.—C. E. World.

SCIENTIFIC TEMPERANCE FACTS

The following facts are from the statistics furnished by Prof. Irving Fisher, of Yale, to the committee on the Works bill, and printed as a government document.

Careful experiments with alcohol in relation to fatigue have been reported by Rivers, who shows that alcohol diminishes the capacity for exertion. Experiments carried on by Prof. Aschaffenburg with four typesetters, all users of alcohol, showed that on days when Greek wine, containing 18 per cent of alcohol, was given to the men there was considerable diminution of the capacity for work. On the alcohol days two of the men did decidedly less work, while the work of the remaining two was marked by great irregularity.

New York State Commission in Lunacy:—"In the State of New York there are some 30,000 insane persons in public and private hospitals. It is believed that about one-fifth of them, or 6,000 patients, owe their insanity to alcohol used either by themselves or by their parents. In the asylums of the United States there are 150,000 insane people, and, if we take the same proportions as before, there are 30,000 persons in this country whom alcohol has made or has helped to make insane. * * * Dr. Macdonald, who is one of the greatest specialists on insanity we have in this country, thinks that one insane person

causes a loss to the state of nearly \$400 a year. The total loss in money to the State of New York caused through alcoholic insanity must, therefore, be \$2,400,000 and the United States \$12,000,000 every year."

The Massachusetts Bureau of Labor Investigations showed that "84.41 per cent of all the 36,672 crimes for which there were convictions in Massachusetts in 1895 were due to intemperate habits, and 82 per cent were committed while the criminal was under the influence of liquor." The late Edward Everett Hale, a lifelong observer of social conditions, is reported as saying:

"If anybody will take charge of all Boston's poverty and crime which results from drunkenness, the South Congregational Church, of which I have the honor to be the minister, will alone take charge of all the rest of the poverty which needs relief in the city of Boston."

The general conclusions of the committee of 50 after its investigation which covered a period of three years, carried on under the general direction of Prof. Henry W. Farnham, of Yale University, were that liquor was a first cause in 31 per cent of the criminals studied, and that it entered in as a cause, directly or indirectly, in 50 per cent. Mr. Samuel J. Barrows states that "of 30,000 prisoners examined, * * * 41 per cent committed their crimes under the influence of

alcohol. In Belgium Prof. Thiry makes the general proportion 45 per cent."

An official in the office of the district attorney in New York reports that the houses of prostitution would, in many cases, probably not be able to exist were it not for the sale of alcohol in them. And it is even more certain that their patronage would be greatly reduced were it not for the custom of using alcohol as a beverage in the community generally.

Statistics given at the Dresden International Hygiene Exhibition showed that users of alcohol have three and one-fourth times as many bad teeth as abstainers. Dr. Frederick Peterson reports that out of 2,500 idiots, epileptics, and imbeciles admitted to a certain hospital, over 41 per cent had drunken parents, and Dr. Crothers gives figures to show that over 50 per cent of all inebriate and alcoholics come from inherited degenerations, and are literally the expression of transmitted defects.

The late Sir Andrew Clark, the great London physician, said: "I am speaking solemnly and carefully in the presence of truth, and I tell you that I am considerably within the mark when I say to you that, going the round of my hospital wards today, seven out of every ten owed their ill health to alcohol."

A basis of computing the sickness that might be saved by total abstinence and non-abstaining societies was made by Mr. H. Dillon Gouge, public actuary of South Australia, in 1892. He found that the average weeks of sickness in three societies of abstainers was 1,248; in three societies of non-abstainers the average weeks of sickness was 2,317 (lacking only one-sixth of being twice as much). Metchnikoff states: "Sweden has been changed in a few generations from one of the drunkenest countries of the world to the soberest." In all the country parts of Sweden with 4,000,000 of population, there are at present only about 140 spirit shons. The death rate in Sweden is the lowest of any country in the world."

Emperor William says: "The nation which takes the smallest quantity of alcohol will win the battles of the future."

"Moltke, himself an abstainer, said: "Beer is a far more dangerous enemy to Germany than all the armies of France."

Germany, like Sweden, shows a very rapid decline in the death rate.

Congressman Hobson states: "The figures of the British government and English life insurance companies as to the effect of drinking on longevity are stated as follows:

"If a man at the age of 20 is a total abstainer and remains a total abstainer, his prospects of life is 44 years, and he will live to the average age of 64; but if he is a temperate regular drinker his prospect of life will be 31 years, and he will live to the average age of 51, after losing 13 years out of his life. If he is a heavy drinker, his prospect of life is 15 years, and he will die at the average age of 35, after losing 29 years out of his life. Conservative estimates place the number of confirmed drunkards in the United States at something over 1,000,000, of whom 300,000 die every year; the heavy drinkers at over 4,000,000, and temperate regular drinkers at over 20,000,000. A soldier wounded in battle and losing 10 years of his life as a consequence would be classed as seriously wounded. The confirmed drunkards and heavy drinkers together, 5,000,000 in number, must be looked upon as mortally wounded and the temperate regular drinkers as seriously wounded, making a total of over 25,000,000 Americans wounded by alcohol today, more than 10 times as many as wounded in all the battles of the world since the dawn of history. The estimates for the white race make over 125,000,000 white men today wounded by alcohol."

Carroll D. Wright, formerly United States Commissioner of Labor, stated: "I have looked into a thousand homes of the working people of Europe; I do not know how many in this country. In every case, so far as my observation goes, drunkenness was at the bottom of the misery and not the industrial system or the industrial surroundings of the men and their families."

Whether or not "Prohibition Kansas" can be held responsible for all improvement in that state, it is certainly true that the state has made great strides since prohibition was introduced. The American Prohibition Year-book states:

"As a consequence of having no paupers, the poor farms of more than 50 counties have been turned into experiment stations under the control of the State Agricultural College, and are now called 'Prosperity farms.'"

"In the 25 cities of Kansas the percentage of home owners is greater and the percentage of renters smaller than in the cities of any other state in the Union. The wealth of the state has increased at the rate of \$12,000,000 per year for the last decade."

TEMPERANCE HOT SHOT

"After making a disinterested study of the effects of alcohol I come to the conclusion, on the basis of statistics and physiology, that alcohol is an evil and no benefit," Irving Fisher, professor on political economy at Yale, and president of the committee of one hundred on national health.

Men are more concerned about their bodies and their money than their souls. The Christian church has preached for years and proven to most men that alcohol will damn a man's soul. But it is only recently that it has been proven that for every dollar the saloonkeeper pays in taxes and license it costs the taxpayer \$2 for police, hospitals and infirmaries necessary to take care of the product of the saloon. The business man has learned that an employee who drinks always produces a deficit. The fool taxpayer and even the infidel are awakening to the fact that godliness is really profitable. In view of these facts and figures, the line in "Onward Christian Soldiers" which reads, "Like a mighty army moves the church of God," should be changed to "Like a mighty army camps the church of God."

The world drinks more than \$1,000,000 worth of liquor every hour. The world's beer gathered into one body would make a lake four miles long, one mile wide, and six feet deep. The lake would be large enough to drown every man, woman and child in England, Canada, Australia and the United States.

The cost of the Panama canal would pay only 50 days' drink bills.

To pay a year's drink bill requires the following: All our wheat, coal, gold and silver added to the cost of one year's customs and revenue, war and post-office departments, with the cost of the Panama canal. Our drink and war bills are causing the high cost of living, and will bankrupt the American people financially as they are driving them into physical bankruptcy.

The politician who makes a deal with the liquor interests will get double-crossed sooner or later. They are like jackals, the stronger will turn and devour the weaker.

The High Cost of Drinking.

Wheat produced in America in one year would pay our drink bill for only 80 days. Coal produced in a year would pay less than 83 days.

Customs and internal revenue for one year would pay the drink bill for less than 85 days.

The gross expense of the post-office department pays the bar bill for less than thirty days.

Cost of the war department would keep the liquor gullets moist for less than 20 days.

The gold and silver mined annually in the United States would pay only 17 days drink bill.

Thirty-five per cent of the cost maintenance of the nine Massachusetts insane asylums, and forty-eight per cent of the cost of the poor farms, and other pauper relief, and fifty per cent of the cost of prisons were taken, and the total

was twice the amount received by taxes, licenses, etc., from the liquor business.

Mortality tables of American insurance companies are very carefully prepared. They indicate the age at which a man will naturally die, as shown by statistics. The mortality of total abstainers was only fifty-nine per cent of that expected, while the mortality of moderate drinkers was one hundred and twenty-five per cent. Your life insurance costs you about thirty-three and one-third more on account of moderate drinkers. Refuse to insure in a company that takes moderate drinkers.

John Mitchell, labor leader, said (Toronto, 1903), that he was not at all impressed with the statement that if you close down the liquor business, you bring a calamity to the community. If a brewery or distillery were closed down,

on its ruins would go up a factory.—Poster Committee, 43 Hawkins St., Boston.

He knew that for every \$59 capital in making liquor, labor only gets \$4, while for every \$43 capital in making clothes, labor receives \$18. How long will the masses let the devil throw sand in their eyes, and keep them yelling for personal liberty.

For every one dollar that Massachusetts received in 1912 from liquor licenses, it paid out over two dollars in caring for the criminals, paupers and insane brought to our institutions through drink.

Statistics from the 1912 state auditor's report and from the annual report of the Massachusetts Bureau of Labor, show that 35 per cent of insanity, 48 per cent of pauperism, and 50 per cent of the crime is due to the drinking of alcoholic liquors.

Temperance Sunday for Sunday Schools Nov. 9, 1913

Song—

Prayer—

Responsive Reading.

Supt.—What nation received God's blessing?

School—"Blessed is the nation where God is Lord.

Supt.—What makes a nation truly great?

School—"Righteousness exalteth a nation."

Supt.—What brings shame to a nation?

School—"Sin is a reproach to any people."

Supt.—What particular sin causes unhappiness?

School—"Intemperance."

"Woe to the drunkard."

"Woe to them that rise up early in the morning that they may follow strong drink."

"Woe unto them that continue until night, till wine inflame them."

"Woe unto them that are mighty to drink wine."

Supt.—What does God's word say about the fate of these slaves to strong drink?

School—"No drunkard shall 'inherit the kingdom of God.'"

Supt.—Do many drunkards die each year in our country?

School—"300,000 of men, besides women and children, who die as a result of drunkenness of fathers."

Supt.—How much money is spent in our country for drink?

School—"More than two billion dollars, which is more than the earnings of all the railroads, and four times as much as is spent for church work, public education and missions together."

Supt.—What would be the average for man, woman and child in the United States?

School—"\$.23.92, or nearly \$100.00 for each family of four members. We could construct at least four Panama canals with the money spent for drink in one year."

Supt.—What damage can be charged up to the liquor traffic?

School—"Each year 40 per cent of the epilepsy, 50 per cent of the insanity, 70 per cent of the pauperism, 75 per cent of the divorces, 85 per cent of all crime, about 3,000 suicides, the lost virtue of 50,000, the lost labor of 300,000 drunkards dying before their time, and 15,000,000 tipplers, the care of 125,000 orphans, not to mention the babies smothered by drunken parents during the night, nor hunger pangs of countless children."

Supt.—What evidence is there that temperance sentiment is gaining ground?

School—"The increasing number and activity of temperance organizations, compulsory temperance instructions in the public schools of every state and territory in the Union, life insurance companies taking abstainers as preferred risks, an increasing number of physicians substituting less dangerous drugs for alcohol in their practice; railroads forbidding employees to drink, more effective temperance laws, better enforcement of existing laws."

Supt.—Why should all good people be interested in the temperance cause?

School—"Because the saloons of this country graduate and turn out on the street 600,000 drunkards every year. Of this number one-

sixth, or 100,000, are boys from 16 to 20 years old and in the United States 300,000 people go every year to fill a drunkard's grave."

Supt.—What kind of a man does the railway employ?

School—"The managers of 25 different railway lines in the United States, employing 180,000 men, will not tolerate a drinking man in their employ."

Supt.—Tell the story of one of the most remarkable athletic contests of the world.

School—"Between midnight December 4th, 1898, in New York, at Madison Square Garden, all previous bicycle records as to endurance were broken. Of thirty-three men who started in the six-day bicycle race only twelve remained to the finish. Of these twelve not one used alcoholics in the race or during the training. The victor was Miller, and of him his trainer, John West, says: 'Miller never uses stimulants of any kind or tobacco, either in or out of training.'"

Supt.—Who said? "I never use it, I am more afraid of it than of Yankee bullets?"

Boys—Stonewall Jackson.

Supt.—What did Frances E. Willard say?

School—"Only a clear brain can think God's thoughts after him. Only a steady hand can glorify the divine Carpenter, only a heart unhurried by artificial stimulants can be loyal in its love to Christ and humanity."

Prepared by Mrs. George J. Paul, Temperance Superintendent, Cuyahoga County Sunday School Association, 1219 Schofield building, Cleveland, Ohio. Copies furnished for 25 cents per 100 express collect. F. M. Barton, 703 Caxton Bldg.

BOY WANTED.

T. C. Mansfield.

To fill an important position. He must have a clean face, clean habits and a clean heart. Need not know how to roll a cigarette, or how beer tastes; and if he is not up-to-date on all the smutty jokes of the pool room his ignorance will be overlooked. He must be a boy who treats his mother and sister—and every other boy's mother and sister—with respect, and does not refer to his father as the "old man." He need not be especially brilliant at school, but he must be studious and persevering, never cheating in his examinations or passing a problem until he has mastered it. He must be truthful, prompt, obedient and industrious. He must make his employer's interest his interest, and never be afraid he is earning more than his wages. He is wanted to respond at once, and to any number of calls. Merchants want him to sweep out the store for a few years, and ultimately take charge of it. Newspapers want him to commence at the bottom and work to the roomy place on top. He is wanted everywhere—in the law, in medical practice, in the counting-room, and to run great public works. The people who pay big salaries are looking for him. The people want him for judge in the court, member of Congress, Senator, and for President. And the nicest girl in the world wants him for her husband.

ILLUSTRATIVE DEPARTMENT

"A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS."

Illustrations From Recent Events

PAUL GILBERT

God Within. (115)

Rev. 3:20; John 14:23; Col. 1:27.

A brakeman from Missouri was converted at a railroad Y. M. C. A. conference. On returning home he took his little six year old boy on his knee and said:

"Frankie, I havn't been a good father to you, have I?"

"No, sir!" answered the little fellow timidly.

"I've gotten drunk and beat you many times, havn't I, Frankie?"

"Yes, sir!"

"Well, Frankie, I ain't goin' to any more, cause I've got God in me now!" declared the big man striking himself on the chest, "and God wouldn't get drunk, would he?"

The last I heard God was keeping Frankie's father sober and true to himself.

"If I Have Eaten My Morsel Alone." (116)

Job. 21:17.

Rom. 1:14; John 12:24; John 15:12.

"If I have eaten my morsel alone"—

The patriarch spoke in scorn:

What would he think of the Church, were he shown

Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,

Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"

The mighty apostle cried,

Traversing continents, souls to seek,

For the love of the Crucified.

Centuries, centuries since have sped;

Millions are famishing; we have bread;

But we eat our morsel alone.

Ever of them who have largest dower,

Shall heaven require the more;

Ours is affluence, knowledge, power,

Ocean from shore to shore;

And East and West in our ears have said:

"Give us, give us your living Bread!"

Yet we eat our morsel alone.

"Freely as ye have received, so give,"

He bade, who hath given us all;

How shall the soul in us longer live,

Dead to their starving call

For whom the blood of the Lord was shed,

And His body broken to give them bread,

If we eat our morsel alone?

—Dr. Alexander, Bishop of Derry.

No Passion for the Unsaved. (117)

Luke 11:8; Matt. 15:22; John 10:13.

The Continent contained this startling,

tragic statement a few weeks ago that ought to send every Christian to his knees in shame. "In five of the strongest Presbyterian Synods, six hundred Sunday Schools had forty thousand scholars on their rolls for a whole year and not one was induced to confess Christ!" That is not all however for it was further stated that: "To take the whole country would would treble these figures!" No, there is no mystery about the steady decrease in male church membership and attendance and the corresponding increase of immorality among men.

Do we care? Do you care? Do I care?

Immunity but not Prevention. (118)

Ezek. 18:4; 2 Pet. 2:15, 22.

Two men were discussing the social evil and the hideous incurable disease that usually accompanies it, forever shattering the hopes of those whom it once strikes. One of them thought that in time, a remedy would be found which would both heal the patient and render him immune to the disease in the future. The other hoped that a toxin would be discovered by the injection of which one would become immune and be able to indulge himself with impunity. Neither of them were concerned in the least about the moral element involved. Like a good many people they desire a cure but not a prevention for immorality. Said a minister who heard of their conversation, "I almost hope that God will never permit man to discover a remedy for the cure of the frightful disease, but that its awful penalty may remain as a warning to those who ridicule the laws of God!"

A Parable. (119)

Titus 2:9, 10; Isa. 45:5; Col. 4:17.

I once heard Dr. Parker deliver his famous lecture on 'Clocks and Watches.' It made such a vivid impression upon my mind that I could almost repeat it word for word, illustration for illustration. This one was among the best: 'A dainty little watch, dissatisfied with its little sphere in a lady's pocket, envied Big Ben, as one day it passed with her ladyship over Westminster Bridge. 'I wish I could be up there,' said the little watch 'I could then serve the multitude.' 'You shall have your opportunity, little watch,' said the doctor. 'Come down, Big Ben, and go into the lady's pocket.' He dramatically described the little watch being drawn up the tower by a silk thread. 'Where are you, little watch? I cannot see you,' he finally exclaimed; then, pausing, in his dramatic style, he said, 'Its elevation has become its annihilation!'

Discouragers. (120)

During the South African war this telegram came from Ladysmith: 'A civilian has been sentenced by court-martial to a year's imprisonment for causing despondency.' The explanation given was that the man would go along the picket lines, saying discouraging words to the men on duty. He struck no blow for the enemy. He was not disloyal to the country. But he was simply a discourager. It was a critical time. The fortunes of the town and its brave garrison were trembling in the balance. Instead of heartening the men on whom the defense depended and making them braver and stronger, he put faintness into their hearts and made them less courageous. The court-martial adjudged it a crime to speak disheartening words at such a time. And the court-martial was right.

There are men in every community who are doing the same thing. They go about everywhere as discouragers. Happy is the church which has not one or more such members.

A Mother's Love. (121)

Luke 7:47; John 3:16; John 15:12.

In a Wesleyan church in London where a great work is being done, is Sister Mildred who is engaged in visiting among the needy of the parish, and who tells this story: "One day I called upon an old woman who said to me, 'Here is a photograph of my daughter who left home and hasn't been seen for a long time. Will you help me search for her?' I told her that I would be glad to help. Some days later I returned to see the unhappy mother and found her greatly changed and her heart crushed. 'I found her!' she cried, 'but she wouldn't recognize me, but went on with her companions. I won't last long, now, Sister Mildred, my daughter won't want me while I live, but the day will come when she will, and when she does, won't you just tell her that her mother loved her to the last?'"

A Lonely Empress. (122)

Job. 7:6; Ezek. 37:11.

The late Dowager Empress of China, filled a very helpless part in the stormy politics in China. Her little son, but for the sudden transformation of China into a Republic, would have been the ruler of nearly 400,000,000 people—one-fourth of the human race; and three or four brief sentences spoken by the unhappy and almost forgotten Empress, when dying, have become suddenly audible to the whole world, and will awaken everywhere a brief emotion of sympathy. 'I and my boy,' said the dying Empress, 'are alone in the world, and have scarcely a friend. Now I must leave him. How shall my spirit find rest in the next world? What face shall I possess when I rejoin my ancestors—the last Empress of their line who has ruined the dynasty?' There is a note of genuine human feeling audible in those words. An Empress, and yet 'alone in the world,' she has seen her throne fall, and her son despoiled of a crown; she is the last of her dynasty, and accuses herself of having ruined its fortunes; she leaves her boy with 'scarcely a friend' to counsel or protect him. What a tragical example of the mutability of human fortune! And to the im-

agination of their unhappy Empress there rises the vision of the accusing faces of her ancestors waiting, for her, in the next world! 'What face shall I possess when I meet them?' she asks. A very curious notion of the next world, and of its relations to this, is to be discovered in those words. It is clear than Confucianism, as a religion, has no charm which can soothe the fears, or solve the perplexities, of the dying hour.—Southern Cross.

A Nation in Earnest. (123)

Matt. 5:30; Isa. 45:5.

China is carrying on the war against opium with a courage and thoroughness which puts to shame the manner in which Christian nations fight the corresponding evil—the liquor trade—in Christian lands. Opium is being publicly burnt all over China, and the process is performed by state officials, as a grave public act, with vast crowds looking on admiringly. Any known opium-eater is deprived of the franchise and forfeits his citizenship. In one great province the civil governor is so bent on suppressing this evil that he has announced that "when a man is found guilty of opium-smoking or poppy-planting, his four nearest neighbors will be fined as well as himself! Members of the Provincial Government," it added, "must supply proof of their freedom from the opium habit." In the past six years," says Mr. Sydney Brooks, in the "Westminster Gazette," "the acreage under poppy cultivation has been greatly diminished; opium dens have been closed; bonfires have been made of the pipes; officials addicted to the habit have been dismissed; illicit growers have been heavily fined and their crops destroyed; as the result of a continuous anti-opium propaganda, smoking in public has become "bad form," and in one province alone six people have been executed within the last two months either for smoking or otherwise breaking the law regarding it.—Southern Cross.

All Agreed. (124)

I Pet. 1:23; Heb. 2:2; Col. 3:16.

Is there some back eddy of religious thought sweeping over the money-making materialism of the time? News comes from Paris that even among men the observances of the church are again becoming fashionable. But, says a writer in the "Daily Chronicle," the reaction struck me rather forcibly the other evening after dinner at a frivolous club where five men were smoking, talking nonsense. There was a business man, a navy captain, a doctor, a soldier, and a journalist. None of them had ever been suspected of going to church within the past dozen years. Then—in the midst of frivolity one asked, "What is your favorite bed book?" With sudden confusion we all said, "The Bible."

Then the business man, who is generally regarded as "an iconoclastic radical atheist," announced boldly that "When you are really up against a thing, whether it's physical or mental or financial, there's nothing for it but the Bible."

And after a surprised silence the doctor said quietly, "I always prescribe it, and I always take my own prescription."

ILLUSTRATIONS ON TEMPERANCE

REV. H. E. ZIMMERMAN

Favoring the Saloon. (125)

A tiger, prowling in a forest, was attracted by a bleating calf. It proved to be a bait and the tiger found himself trapped in a spring cage. There he lay for two days, when a Brahmin happened that way.

"Oh, Brahmin," piteously cried the beast, "have mercy upon me, and let me out of this cage."

"Ah! but you will eat me."

"Eat you. Devour my benefactor! Never could I be guilty of such a deed," responded the tiger.

The Brahmin, being benevolently inclined was moved by these entreaties and opened the door of the cage.

The tiger walked up to him, waved his tail, and said, "Brahmin, prepare to die; I shall now eat you."

"Oh, how ungrateful; how wicked! Am I not your saviour?" protested the trembling priest.

"True," said the tiger; "very true; but it is the custom of my race to eat men when we get the chance, and I cannot afford to let you go."

"Let us submit the case to an arbitrator," replied the Brahmin. "Here comes a fox. The fox is wise; let us abide by his judgment."

"Very well," agreed the tiger.

The fox, assuming a judicial aspect, sat on his haunches with all dignity he could master, and, looking at the disputants, said, "Good friends, I am somewhat confused at the different accounts which you give of this matter. My mind is not clear enough to render an equitable judgment; but if you will be good enough to act the whole transaction out before me, I shall attain unto a more definite conception of the case. Do you, Mr. Tiger, show me just how you approached and entered that cage; and then do you Mr. Brahmin, show me precisely how you liberated him, and I shall be able to render a proper decision."

They assented, for the fox was solemn and oracular. The tiger walked into the cage, the spring fell and shut him in. He was a prisoner inside.

The judicial expression faded from the fox's countenance, and, turning to the Brahmin, he said: "Now you are all right, you silly Brahmin. I advise you to go home as fast as you can, and abstain in future from doing favors to rascally tigers. Good morning, Brahmin; good morning, Tiger."

The tiger is the saloon power.

A Drunkard's Sermon. (126)

Probably no more eloquent or dramatic sermon on the sin of drunkenness was ever heard than that to which a small gathering of men recently listened in a New Orleans bar-room. The drinkers—a group of well dressed young men with plenty of money—were standing at the bar, when a poor, miserable specimen of a tramp pushed open the swinging doors and, with bleared eyes, looked at them appealingly. They ordered a drink for him, paid for it, and then boisterously demanded that he make a

speech. After swallowing the liquor, the tramp gazed at them for an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak:

"Gentlemen," said he, "I look tonight at you and at myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours—a man in the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine cup, and, Cleopatra-like, saw it dissolved, and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring. I saw them fade and die under the blighting curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation have reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised her beautiful wings, and, at last, strangled them that I might not be tortured with their cries. Today, I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom every good impulse is dead—all, all swallowed up in the maelstrom of strong drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shivered into fragments, and, when the little group about the bar looked up, the tramp was gone. He had gone into the dark December night, to wander, no doubt, till dawn, but he, outcast though he was, had made an impression. They felt that they had received a lesson which they would remember while they lived, and when they left the bar-room, the words of the poor wanderer still sounded in their ears like a word of warning.

Rum the Cause of Race Suicide. (127)

"Rum is causing race suicide on a colossal scale," declared Dr. T. Alexander not long ago. "Within a period of fifty years the population of the United States increased 330 per cent, while the number of insane and feeble-minded increased 950 per cent, according to the recent census, practically all of which is due to the chronic and excessive use of alcohol in one form or another, and narcotics. Degeneracy is shown in the lessened fertility of the nation. In five years the birth rate in the United States fell off thirty-three and one-third per cent. Back of all the causes of this alarming condition," asserted the physician, who was addressing the American Medical Society for the Study of Alcohol and Narcotics, "alcohol is the chief degenerative factor."

Dr. MacNicholl exhibited statistics collected by himself, in which he showed that of abstainers 90 per cent of the children were normal, as against 7 per cent of those belonging to alcoholic parents. He declared that the

degenerate taint is hereditary, and noted the fact that the tendency passed through three generations of children in ten families of drinking parents. He asserted that, since the beginning of the century, 1,000,000 babies under two years old died as the result of the drink habit of their parents.

Head in a Keg of Beer. (128)

A farmer, living in "the loop," near Altoona, Pa., awoke one morning not long ago to hear a terrible hubbub on his front porch. Seizing a gun he ran down stairs and expected to encounter a gang of burglars. Before opening the door he peered out the window and saw a large black bear on the porch trying to scratch something off its head. Coming down stairs, the farmer found that the bear had his head fast in an empty beer keg, the head of which had been knocked in. The bear had evidently tried to lick up the bit of beer which remained, and, in the effort, got his head fast in the keg. The farmer quickly shot the animal. During the day a party of hunters came along and claimed the bear, saying that this was the latest method of bear trapping. The bear left in the keg was mixed with honey, something no bear can resist. Spikes were driven where the keg was broken in, so that when the animal got his head in the keg he would be unable to extricate it, and would therefore become an easy prey for capture.

Silly men, like this bear, often get their heads fast in a beer keg, from which they find it impossible to extricate themselves.

Temperance Heroes. (129)

In the little town of Berne, Indiana, lives a hero who will not get a Carnegie medal; but he deserves one, and his wife deserves half a dozen. His name is Fred Roher, and he is editor of the village paper. Berne was decidedly "wet." But there came a time when Mr. Roher conceived the idea of putting out the saloons. Acting under the Nicholson law, by hard work he got enough names to oust the rummies. One night they dynamited his house, blowing out the front of it. A saloonkeeper tried to open a saloon, but was frustrated. He attacked Mr. Roher, and only the heroic efforts of two women saved his life. Next time a mob tried to kill him, but the town marshal saved him. His wife never got scared at dynamite, skull and cross-bones, mobs, clubs or guns. When some one suggested that she "would be a widow," she said, "I would rather be the wife of a dead hero than of a living coward." Last fall Berne voted on the question and went dry four to one.

A Brave Man Conquered. (130)

When the story was told of the way in which a marine orderly on the Maine, risking almost certain death, went to Captain Sigbee's cabin, and, touching his cap, calmly said: "Excuse me, sir; I have to report that the ship has been blown up and is sinking." When this story was told, the whole nation rejoiced that this hero was among the few who were saved. In less than two years after this the papers told the sad story of his end. Praised by every one, happily married, secure in a new

position, he who braved the dangers of that terrible event, could not brave the ills which followed his yielding to his appetite for drink. He sought it yet again, till at last, a miserable outcast, mad with despair, he sat down in a public park in New York and put an end to his own life.

A River of Death. (131)

The Yellow River, which has been named the "Sorrow of China," is probably the most destructive stream on the face of the earth. In less than a hundred years it has changed its channel four times, and the point where it empties into the sea has from time to time been moved up and down the coast a distance of three hundred miles. It runs through a vast alluvial plain, and is fed by streams from a great system of mountains in the north. When the snow, melting on this range, comes at a time of heavy rains, the result is sure to be a terrible flood. It has been estimated that in the last three centuries over ten million human beings have perished in the floods of the Yellow River. For destructiveness both of life and property, this stream is unparalleled, and the sobriquet bestowed upon it is amply justified by its history.

The river of intemperance is even more destructive than the "Sorrow of China."

Hogs Instead of Boys. (132)

Mrs. Ella Hess, of Sikeston, Mo., in trying to persuade the authorities of Sikeston not to grant saloon licenses, was met by the argument that they must have the revenue of the saloon. She at once proposed to the mayor that if they would close the saloons she and every other W. C. T. U woman would raise a large, fat hog each year to help pay the running expenses of the city; that they preferred raising hogs rather than boys for that purpose.

That is a splendid thought, and it ought to be taken up and acted upon by every mother and father in our nation. But, horrible as it is to think of, there are tens of thousands of fathers, and some mothers, who would prefer to furnish a boy to the saloon rather than a 200-pound hog, to help pay the taxes which they foolishly believe the saloon pays.

Captured by Appetites. (133)

A native of Peru slays an animal for food. He leaves upon the skin some pieces of raw flesh and goes with it far up the mountain side, of the rugged Andes. He finds a crevice in the rock, lies down in it and covers himself up with the skin, with the raw side exposed.

The giant condor, seated on the cliff or soaring far above the clouds, scents the flesh. He drops upon the pelt and pulls the flesh off with his beak. But the native underneath seizes him by the feet, and, wrapping the skin around him, sells him at the nearest port, to decorate some city park a thousand miles away.

So many a genius, capable of lofty flight, is caught and carried captive through his appetites.

Whiskey Enrages Elephant. (134)

In a frenzy of rage, "Tops," one of the big elephants of the Forepaugh-Sells circus, on one occasion seized around the waist J. F. Blount, of Indiana, a circus helper, who was annoying her, and dashed him to death upon the ground, crushing almost every bone in his body. Blount approached "Tops" and thrust an uncorked and partly filled bottle of whiskey under her nose. This seemed to infuriate the great beast, and, with a snort of rage, she seized the man and repeatedly dashed his body upon the ground. Blount's neck was broken and almost every bone in his body was crushed. He had been drinking.

While the fatal rage of the elephant was deplorable, the animal showed far better sense in resenting even the smell of liquor than was shown by her keeper who had been drinking.

Destroying the Idol. (135)

Mahmoud, the conqueror of India, found a great idol, and commanded his followers to destroy it. The Brahmins fell before him and cried: "Spare our god, and we will give thee gold, pearls, and jewels of rarest lustre." But Mahmoud said, "No," and clove the idol with his battle-ax, when out rolled jewels and gold a hundredfold more than the offered ransom.

The modern idol is the liquor traffic. Its priests—the saloonists—try to bribe us to let it alone by telling us that it helps pay taxes, but we can make a great deal more by destroying it. It costs ten times as much as it pays. Abolition of the saloon and standing armies would solve the problem of the high cost of living.

A Bridge Made of Coffins. (136)

When the British forces were marching on Peking in 1860, they came to a river so swollen by recent floods as to be unfordable. Now Chinese coffins are very much larger and more substantially built than American ones. They are also air-tight, and are generally ordered years in advance, and kept in their future occupant's house. The British officers, being aware of this, sent around to the neighboring villages and collected all they could lay hands on. They got enough to make, with the aid of some empty casks, a pontoon bridge strong enough for the artillery and infantry to march over, while the cavalry forded the river in the usual way.

If the coffins of men who have died from intemperance were to be used in the same way, a bridge could be constructed that would easily span the Atlantic ocean.

Ingersoll on Drink. (137)

On one occasion Robert G. Ingersoll made a visit to a well-known wine dealer's establishment in the lower part of New York State to see a famous collection of paintings kept for the pleasure of the patrons of the place. A glass of wine was offered the Colonel, and he was asked to write a sentiment in a register and album kept by the dealer. Ingersoll immediately sat down and wrote impromptu:

"Wine is a fireside.
Strong drink a conflagration."

The Tippy Truth. (138)

"See the capitalists riding along in their fine carriages!" yelled a Socialist speaker at a meeting in a Chicago suburb, recently. "Where, I ask you," he continued, "are our horses and carriages?" "S'loonkeeper 's drivin' mine aroun'," responded a maudlin and red-nosed reformer of society, with deep dejection.

The orator changed his subject.

The Fangs Removed. (139)

The Hon. A. Holland-Hibbert, son-in-law of Sir Wilfred Lawson, has recently reformed a public house at Munden, England. Having bought the house, which was known as "The Fox," and said to have been the worst of its kind in the vicinity, he turned it, just as it was, only repainted, into a coffee tavern. The owner had a huge signboard erected with the words written across it: "The Fox With His Teeth Drawn."

A New Industry. (140)

An item is going the rounds of the press that whiskey is now made from old rags. We see nothing remarkable about this. Every one knows that nearly all the old rags now in this country are made out of whiskey, and there is no apparent reason why the process of conversion may not work as well one way as the other—from whiskey to rags and from rags to whiskey. What a beautiful business!

"Catch My Pal." (141)

A new Irish temperance movement is called the "Catch-my-Pal Union." The name is descriptive of the method and spirit of the undertaking. In one of the places where the Union has gathered headway, a man looked through four bar-rooms for some of his friends, and found no one but the barkeepers. His "pals" had been caught by the Union, to which he immediately joined himself.

Try it on the Saloonkeeper. (142)

The punishment for drunkenness in St. Petersburg, Russia, is to make the offender, no matter what his social position, sweep the streets. Well-attired men, some of them in dress suits, are occasionally seen sweeping the streets after a night's carouse.

We suggest that in this country the punishment be reversed by making the saloonkeeper sweep the streets.

Temperance Hard on Undertakers. (143)

During the panic of 1907 medical investigations over the state of Connecticut showed that no business suffered more than that of the undertakers. Hampered by hard times of the panic, workingmen were forced to a more regular living and thereby avoiding excessive drinking, which produces fatal distases and often violent deaths. Interviews with old undertakers all over the country showed that their business has always suffered the same way after such a crisis.

BOOKS IN A NUTSHELL

Newell Dwight Hillis and other well-known preachers sometimes take a popular book for a sermon subject, giving the gist of the story, and using it to illustrate some Bible text or great moral truth.

The Expositor will give the gist of a number of books that may be used for this purpose. The following are selected from "Warner's Synopsis of Books:"

The Prince and the Pauper. (144)

This is one of Mark Twain's books that is not so well known. The plot hinges on the remarkable resemblance of a poor street boy to the young English prince, afterward Edward VI. Tom Canty, the pauper, looking through the iron gates of the royal courtyard, is ordered away by the guard. The young prince, overhearing the command, invites him in; and for amusement, changes clothes with him. While dressed in rags he sees on Tom's hand a bruise inflicted by the guard, and burning with indignation, he rushes alone from the palace to chastise the man; he is mistaken for Tom and driven away. He falls in with Tom's family, and is so badly treated that he runs away with Sir Miles Hendon, a disinherited knight, who takes pity on him, thinking his frequent assertions of royal birth a sign of madness. They wander about the country, having one adventure after another, and finally return to London just before Tom Canty's coronation.

Meanwhile Tom, in his changed condition, also undergoes many trials on account of his uncouthness of manner and ignorance of court etiquette; which, added to his apparent forgetfulness of the whereabouts of the "Great Seal," convinces those around him that he has become demented. Gradually he grows accustomed to his position, and acquires sufficient knowledge of polite behavior to reassure the nobles regarding his mental balance; while he becomes less and less anxious about the disappearance of the real prince, which at first caused him much regret.

On the morning of the coronation Edward eludes his protector, and hastening to Westminster Abbey, forbids the ceremony. The hiding-place of the "Great Seal" is made the final test of his claims; and, assisted by Tom Canty's timely suggestions, he reveals it. He is then crowned in spite of his rags, and soon after rewards Tom Canty for his loyalty, and Sir Miles Hendon for his faithful services. All his short reign is tempered with the mercy and pity which in his misfortunes he so often desired and so seldom received.

(Twain was a philosopher and realized that many of our social wrongs would be overcome if we could get the rich and the poor to change places for a short time.)

The Bondman. (145)

This, one of Hall Caine's best known romances, abounds in action and variety. Stephen Orry, a dissolute seaman, marries Rachel, the daughter of Iceland's Governor-General, and deserts her before their boy Jason is born.

Twenty years later, at his mother's death-bed, Jason vows vengeance upon his father and his father's house. Orry, drifting to the Isle of Man, has married a low woman, and sunk to the depths of squalid shame. Finally the needs of their neglected boy, Sunlocks, arouse Orry to play the man; he reforms and saves some money. Sunlocks grows up like a son in the home of the Manx Governor, and wins the love of his daughter Greeba. The youth is sent to Iceland to school, and is commissioned by Orry to find Jason and give him his father's money—a mission he is unable to fulfill. In trying to wreck, and then to save, an incoming vessel (which, unknown to Orry is bearing the avenging Jason from Iceland to Man), Orry is fatally hurt; but is saved from drowning by Jason, who learns from the dying man's delirium that he has rescued the father and missed the brother whom he has sworn to kill. Throughout the story his blind attempts at doing new wrongs to revenge the old are overruled by Providence for good; and at the last, no longer against his will but by the development of his own nature, he fulfills his destiny of blessing those he has sworn to undo.

(Nearly all of Hall Caine's stories are suggested by Bible stories, such as Joseph and his brethren or Jacob and Esau. This story is a fulfillment of blessing them that despitefully use you, and fulfilling the Golden Rule.)

Aurora Leigh. (146)

This poem by Elizabeth Barrett Browning, appeared in 1857. She called it the "most mature" of her works, the one in which "the highest convictions upon life and art are entered." It is in reality a novel in blank verse. The principal characters are Aurora Leigh, who is supposed to write the story; Romney Leigh, her cousin; Marian Earle, the offspring of tramps; and a fashionable young widow, Lady Waldemar. The book discusses various theories for the regeneration of society. The chief theme is the final reconciliation of Aurora's ideals with Romney's practical plans for the improvement of the masses. Bits of scenery, hints of philosophy, and many of Mrs. Browning's own emotions and reflections regarding art, are interspersed through the narrative. Aurora Leigh, the child of a cultivated and wealthy Englishman, is at his death sent from Tuscany to England, and put into the care of a prim maiden aunt. She devotes herself to study; refuses the hand of her rich cousin Romney, who has become a socialist; and goes to London to gain a livelihood by literary work. Romney Leigh wishes to afford society a moral lesson by a marriage with Marian Earle, a woman of the slums, who becomes involved in a tragedy which renders the marriage impossible, when Romney retires to Leigh Hall. Through an accident he becomes blind, and these misfortunes reveal to Aurora her love for him and the poem closes with their mutual exchange of vows.

(Misfortune not only discloses true love, but often develops depth of character unknown

and unsuspected. The milestones in the development of Christian graces are often memorials of sorrows and losses. Isa. 17:10; Hos. 13:6; 2 Pet. 1:9.)

Barriers Burned Away. (147)

Edward Payson Roe, the author, was a minister. The story appeared serially in the New York Evangelist, and was published in book form in 1872. Of a cheap edition, issued ten years later, 87,500 copies were sold. It was the author's first novel, and its great popularity led him to adopt story-writing as a profession. The plot of this book is very simple. Dennis Fleet finds the support of his mother and the younger children devolving upon him, after the death of his father. Seeking work in Chicago, he finds it impossible to secure a position suited to his social rank and education. After many hard experiences, he is hired to shovel snow in front of a fine-arts shop where he afterward becomes a porter. Though he cheerfully performs the humblest duties, his superiority to them is evident. His employer, Mr. Ludolph, a rich and money-loving German, finds him valuable enough to be made a salesman. Mr. Ludolph is a widower, having an only daughter, Christine, with whom Dennis falls in love. She treats him contemptuously at first, but soon discovers his trained talent for music and knowledge of art. He rises above the slights he receives, and makes the impression of a nobleman in disguise. Then follow an estrangement and a reconciliation. The most noteworthy feature of the novel is the striking description of the Chicago fire. This burns away the barriers between the two lovers.

(Reference might be made to this in connection with the increasing deference paid to social position. This will cripple any church. The religion of Christ is extremely democratic. Members with social ambition should seek another place to exercise it. A gentleman speaking of members once said: "I like a little style with my religion.")

The Faery Queen. (148)

This, a metrical romance by Edmund Spenser, dedicated to Queen Elizabeth, was published in 1590. The poet was already known by his "Shepherd's Calendar," but the appearance of the first three books of the "Faery Queen" brought him fame. The last three books appeared in 1595-96, and celebrated many people of Spenser's day. For instance, Queen Elizabeth is Mercilla; Mary Stuart, Duessa; Henry IV. of France, Burbon; Charles IX. of France, Pollente; and Sir Walter Raleigh, Timias. The poem is an allegory, founded on the manners and customs of chivalry, with the aim of portraying a perfect knight. Spenser planned twelve books, treating of the twelve moral virtues; but only six are now in existence. These are: The Legend of the Red Cross Knight, typifying holiness; The Legend of Sir Guyon, temperance; The Legend of Britomartis, chastity; The Legend of Cambel and Triamond, friendship; The Legend of Artegall, justice; and The Legend of Sir Calidore, courtesy. To these is sometimes added a fragment on Mutability. "In

the Faery Queen," Spenser says, "I mean Glory in my general intention; but, in my particular, I conceive the most excellent and glorious person of our Sovereign the Queen and her Kingdom in Faery Land." He supposes that the Faery Queen held a superb feast, lasting twelve days, on each of which a complaint was presented. To redress these twelve injuries twelve knights sally forth; and during his adventures, each knight proves himself the hero of some particular virtue. Besides these twelve knights there is one general hero, Prince Arthur, who represents magnificence. In every book he appears; and his aim is to discover and win Gloriana, or glory. The characters are numerous, being drawn from classic mythology, mediæval romance, and the poet's fancy. The scene is usually the wood where dragons are killed, where knights wander and meet with adventures of all kinds, where magicians attempt their evil spells, and where all wrongs are vanquished. Each canto is filled with incidents and short narratives; among the most beautiful of which are Una with the Lion; and Britomartis' visit of the Mask of Cupid in the enchanted castle. The "Faery Queen" has always been admired by poets; and it was on the advice of a poet, Sir Walter Raleigh, that Spenser published the great work.

(The six virtues which Spenser treats allegorically might well be used as subjects for Sunday evening sermons to young people, illustrated by brief quotations from the poem.) Eph. 6:11, 13.

Ginx's Baby. (149)

John Edward Jenkins furnishes here a satire on the English poor-laws and the administration of sectarian charitable associations. Ginx, a navvy, earning twenty shillings a week, with a wife and twelve children, living in two rooms of a crowded tenement in a squalid district of London, despairs of finding enough to feed another mouth, and declares he will drown the thirteenth when it arrives. He is swerved from his purpose by the offer of the "Sisters of Misery" to take charge of the infant, and Ginx's baby becomes an inmate of a Catholic Home. The child is "rescued" from this Home through the efforts of a Protestant society; this society, through dissensions, and lack of funds, turns him over to the parish; parochial law requires his return to the parents; and Ginx finally leaves his baby, then grown to boyhood, on the steps of the Reform Club, and flies the country. Ginx's baby grows up a thief, and ends his life by jumping off Vauxhall bridge, at the spot where his father set out to drown him on the day of his birth. "Ginx's Baby" was published anonymously in London in 1871, speedily ran through many editions, was republished in the United States, and excited warm controversy in the press and even in Parliament. It was followed by satires on other phases of social economy, Mr. Jenkins preserving his anonymity for some time under the signature of "The Author of Ginx's Baby"; but none of the other words of this author attained such a vogue or exerted such an undoubted influence upon the direction of social reform.

(Our Christian work has been so over-organized that the individual is thought presumptuous in attempting anything without an organization. Money is required to run an or-

ganization. The effort necessary to get money uses up the energy that might have done something. If work has value the organization will develop. Eccl. 9:10.)

EVANGELICAL ILLUSTRATIONS

How to Win Souls. (150)

William Evans, in his book, "How to Win Souls," says that successful soul-winning for God is conditioned upon certain qualifications that are few and simple, and within the reach of the humblest child of God. He suggests seven of them:

1. Be a Christian yourself. "First take the beam out of thine own eye, and then thou shalt see clearly to cast out the mote that is in thy brother's eye."

2. Live in the Spirit. "And the Spirit said unto Philip, Go near and join thyself to his chariot." We must "live, move and have our being" in the Spirit.

3. Have a desire to see souls saved. "And when he beheld the city he wept over it."

4. Have a working knowledge of the Bible. The word of God is "the sword of the Spirit."

5. Have confidence in the word and promises of God. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where-to I sent it."

6. Have confidence in the power of God. "For the Son of man is come to seek and to save that which was lost."

7. Must be a man of prayer. "Continuing steadfastly in prayer," remembering that though "Paul may plant, and Apollos water, yet it is God that must give the increase."

An Undiscovered Opportunity. (151)

A speaker at a Sunday School convention was the guest of an old schoolmate whom she had not seen for years. As she entered the home her hostess said: "I have been hoping and praying that you might show me how to reach my boy's heart. He ought to be a Christian, and he is not. When he was younger I could talk to him of these things, but he will not listen to me now."

A little later the boy came home from school. For a few moments after he was introduced to the guest there was an embarrassed silence. Presently he blurted out: "Say, Mrs. R., do you know anything about pigeons?"

"No, Joe," she said, "I don't know much about them, but I would like to know."

"Well," said the boy, "I'm just the fellow that can tell you. But," he added, "I could do better if you would go out to the barn where they are."

As they passed through the dining-room the mother said: "Is that boy dragging you out to see those pigeons? Don't go into that dirty place!"

"But I want to see them," said Mrs. R., "and Joe is going to tell me about them."

As the pigeons were discussed it presently developed that there was only one pair of the choicest kind. Joe and a boy friend were joint owners of the flock, and they were about

to dissolve partnership. As neither wished to separate this pair and neither was willing to relinquish them to the other, the matter of an equitable division offered some difficulties.

"I tell you," said Joe, "I don't see what we are going to do about that pair of tumblers."

"Joe," said Mrs. R., "what do you think a Christian boy would do?"

"I don't suppose I am a Christian," he said.

A very few words finished the conversation and left the boy thinking.

Each day that Mrs. R. spent in the home she had a talk with Joe about being a Christian, but every time the subject was introduced by the pigeons. When the visit ended, the mother said, as she wept with her head on her friend's shoulder: "You have taught me the lesson that I needed to learn. I think that my boy was more interested in pigeons than in anything else in the world. Because they bored me I lost every opportunity that I had been looking and longing for."

A strong interest is an open doorway to the child's mind and heart. Can a parent afford to be bored by that which interests the child?

How to Commence Revivals. (152)

We do not believe in getting up a revival. A genuine revival must come down. It is not man-made. A revival of religion is a miracle of divine grace. It cannot be secured by any kind of machinery, and yet its coming to a church is not so mysterious and so apart from human agency and the use of means as some good people think. God is always ready to pour out his Spirit; indeed, the Spirit is poured out. The Spirit is around us, like the light, and will enter our hearts as soon as we open them. The Spirit is pressing against the stubborn wills of impenitent men and women, like water against the head-gate of a mill. He will come in, and start all the wheels of moral action, as soon as the gate is open.

HIS BEARINGS WERE RIGHT.

Apart from verbal mishaps—things one would rather not have said, to quote Du Maurier—we have as provokers of pulpit mirth the mixed metaphor. This is closely related to the Irish bull, it should be stated, and is generally perpetrated by those who are intoxicated with their own verbosity, or who become tangled up in some high-flown peroration. Sometimes the mixed metaphor arises from a deficient education. Thus, that good man, the late Father Taylor, of Boston, had little knowledge of grammar. On one occasion, when, entangled in the exuberance of his own speech, he had got quite astray, he stopped and said, "Brethren, my nominative has lost its verb and can't find it; but I'm bound for the kingdom of heaven all the same!"

THE HOMILETIC YEAR—OCTOBER

G. B. F. HALLOCK, D. D.

THANKSGIVING DAY

TEMPERANCE SUNDAY

THANKSGIVING DAY

THANKSGIVING is the natural outcome of thought-giving. "Thank" and "think," the philologists say, are the same word at the bottom. Brother pastors, let us lead our people to think of God's mercies, in order that they shall truly thank. Call your people together, so far as possible all the people of your communities, on Thanksgiving Day and preach an earnest sermon pointing all to the duty of a recognition of God and that of gratitude to him for all his mercies.

Suggestive Texts and Themes. (170)

The Full Table of the Year: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Psalms 107:8.

Thankfulness as a Habit: "I will bless the Lord at all times, his praise shall continually be in my mouth." Psalms 14:1.

Universal Thanksgiving: "Let everything that hath breath praise the Lord." Psalms 150:6.

The Sin of Thoughtlessness: "And when he thought thereon, he wept." Mark 14:72. Thoughtlessness is a sin and thanklessness is a sin.

A National Doxology: "O praise the Lord all ye nations," etc. Psalms 117:1, 2.

The Supreme Claims of God: "And the best of the oil and all the best of the wine, and of the wheat, the first fruits of them they shall offer unto the Lord." Numbers 18:12.

Why We Give Thanks: "Our fathers trusted in thee." Psalms 22:4.

The Te Deum of a Nation: "O that men would praise the Lord for his goodness," etc. Psalms 107:8.

Thanksgiving a Milestone of Remembrance: "And thou shalt remember all the way which the Lord thy God led thee." Deuteronomy 8:2.

The National Feast: "Come and dine." John 21:12. We all sit always at the Lord's table. The bounties of the year are from God.

The Bountiful Hand: "Thou art good." Psalms 119:68. "Thou openest thy hand." Psalms 145:16.

God and Country: "The glory of the country." Ezekiel 25:9.

The Great Nation: "And what nation is there so great?" Deuteronomy 4:8.

A God Given Land: "A land that I had espied for them." Ezekiel 20:6.

A Crowned Year: "Thou crownest the year with thy goodness." Psalms 65:11.

Thanksgiving Joy: "This day is holy unto unto the Lord your God; mourn not nor weep. Go your way, eat the fat," etc. Nehemiah 8:9, 10.

God Forbids Pessimism: "Finally, brethren, whatsoever things are true . . . think on these things." Philippians 4:8.

The Grace of Gratitude: "Praise is comely." Psalms 33:1-22.

Nature's Thanksgiving: "Let the heaven and the earth praise him, the seas and everything that moveth therein." Psalms 69:34.

Thanksgiving on a Narrow Basis: "That I am not as the rest of men." Luke 18:12.

Thanksgiving Practically Expressed: "Freely ye have received, freely give." Matthew 10:8.

Lame Thanksgiving: "If ye offer the lame and the sick, is it not evil?" Malachi 1:8.

What Ingratitude Misses: "Were there not ten cleansed, but where are the nine?" Luke 17:17.

Benefits of Thanksgiving: "It is a good thing to give thanks unto the Lord." Psalms 92:1.

Normal Standard for our Nation: "Righteousness exalteth a nation." Proverbs 14:34.

The Primal Theme of Thanksgiving: "There remaineth yet much land to be possessed." Joshua 13:1. "Let us go up and possess it, for we are well able to overcome." Numbers 13:20.

Optimism: "I will sing unto the Lord because he hath dealt bountifully with me." Psalms 16:6.

The Olden Days: "Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." Ecclesiastes 7:10.

God Governing the Nation: "O let the nations be glad and sing for joy; for thou shalt judge the people righteously." Psalms 67:4.

Gratitude for God's Remembrance (171)
"How precious also are thy thoughts unto me, O God!" Psalms 139:17.

The sense of loneliness is always saddening. In such an hour how consoling to feel that we are remembered by at least one human being. How much more consoling to know that we are thought of with loving interest by a goodly number of friends! Yet what are either of these assurances to the supreme consciousness that God remembers us, and that we share in all his benevolent plans!

1. His thoughts of us are loving thoughts. He is our Father, and lovingly thoughtful of all his dear children.

2. His thoughts of us are constant. He never forgets. In all places, times, circumstances, he thinks of us.

3. His thoughts of us are personal thoughts. He does not think of us as indefinite parts of some multitude. "The Lord thinketh upon thee."

4. His thoughts of us are wise thoughts. His plans for us are the best possible plans.

5. His thoughts of us are thoughts of helpfulness. We may think of a person without any disposition or desire to help him. But God has disposition to help, ability to help, and thinks of us on purpose to help.

Thanksgiving Joy. (172)

Neh. 8:9, 10.

This records an early Thanksgiving day which began with solemnity and which ended in joy.

I. Profound meditation precedes true thankfulness. It must reach down to the "law of God" (v. 8) in order to rise to the heights of joy.

II. Thanksgiving need not be postponed until all is perfect or prosperous; but it must discern the divine plan. "You have as much material prosperity as is good for you."—Ambassador Bryce.

III. Highest joy is the joy of sharing our blessings; through the Church—the channel of helpfulness to all the world.

Thanksgiving. (174)

"Abounding in thanksgiving." Col. 2:7.

I. Thanksgiving as a duty. See text and Col. 3:15 to end.

II. Thanksgiving as a privilege. Illustration, returning thanks for a gift from a friend. One wants to do it.

III. Thanksgiving should be continuous. Not simply one day in a year, but each day should be a thanksgiving day.

IV. Thanksgiving should have a prominent part in the life, especially of the Christian—"Abounding in thanksgiving."

V. In thanksgiving we should always recognize the supreme importance of spiritual gifts.—E. H. Knight, D. D.

Special Reasons for Thanksgiving (175)

"Give thanks unto him." Psa. 100:4.

I. That the harvests of the year are so bountiful. Note the facts as to the crops of corn, wheat, cotton, hay, etc., for the year. Then consider the relation of these harvests to the business of the whole country.

II. That we are American citizens. Contrast our condition with that of the inhabitants of any other land.

III. That there is in progress a rising tide of interest in civic righteousness. Gather facts in proof of this statement.

IV. That in our religious life we have the privilege of service. Estimate the influence of the "Men and Religion" movement in this direction.—E. H. Knight, D. D.

Born of Gratitude. (176)

A writer in the Epworth Herald says: "In our school at Puebla one day the teacher was talking of God's goodness and of our relation to him, when a lad, deeply interested, held up his hand and asked, 'Teacher, who is God?' His chum impatiently pulled his hand down and said to him, 'Be still! Of course he is an American!' The little fellows have received such kindness and love from our missionaries that we should not wonder that they believe the dear Lord himself is an American. May our intercourse with them ever justify such confidence.

That boy's mistake was born of gratitude. But God is our God, the God of all people in all nations. Oh, that all may learn to recognize him, and that all of us Christians may commend him and his grace! That is a duty

to which we should awaken afresh on this Thanksgiving Day.—H.

A Christian Nation. (177)

"Righteousness exalteth a nation; but sin is a reproach to any people."

It was said of a distinguished politician that he was asked during a recent campaign what was the point upon which he laid the most stress, and that he replied, "Oh, the high moral dodge. You can't go before the American people or any other, with any hope of success." We are in many ways a wicked nation, but our God is still the Lord, and his righteousness is recognized by even the worst men among us. Even to win politically, men must recognize this. At this Thanksgiving season let us consecrate ourselves anew to the making of ours a truly Christian nation.—H.

National Righteousness. (178)

Two friends, driving along a country road on Sunday in the far South, met a negro carrying a fat 'possum. They remonstrated with him that it was the Sabbath. He replied that "a religion that could not bend enough to permit a negro to kill a fat 'possum on a Sabbath day couldn't be 'stablished run' here noway." But the type of religion that wins respect does not bend. Those who do their best work will bend their knees oft, their religion never. "Righteousness exalteth a nation." There is nothing wobbly about righteousness. Let us promote firm, straight, unbending righteousness—in the nation, consecrating ourselves afresh at this Thanksgiving season.—H.

A Thanksgiving Prayer-Meeting. (179)

Here is a prayer-meeting method. Try it. Try it for your Thanksgiving prayer-meeting, or any other meeting for praise.

Small slips of paper were distributed at the weekly prayer-meeting. Each person was asked to answer, in writing, this simple question, "What have I to be thankful for?" He was requested not to state two things, but to state one thing. This particular request had the effect to make persons bring all their blessings before them in order to weigh them and compare them. One of the deacons of the church expressed particular gratitude for a newly organized society in the church. He regarded it as giving new life and promise to the church of his love. A member of the "shut-in" society, from her invalid's room sent a note, saying: "Having heard that you wished each of your people to state, at the next prayer-meeting, one occasion of gratitude, I am thankful that, although unable to walk, I can sit up most of the time through the day." As these causes of thankfulness were slowly read in succession, the pastor would make a word or two of comment on each. For example, on the last he attempted to show why it is that a person who has poor health will mention, with any degree of thanksgiving, what little health he has. He found it in this, that a person in declining or impaired health reaches a point where everything is held at a very uncertain tenure. He feels his powerlessness to help himself. A

feeling of utter dependence is forced upon him. He turns his attention to his condition, and if he finds any signs of gain, or that things are not as bad as they might be, he breaks out into thanksgiving, for any improvement is an appreciable blessing.

Two persons mentioned as a particular occasion of gratitude the fact that they had been led to unite with the church. This led to thoughtfulness, that the church might ever be worthy of these thanksgivings to God. As the meeting proceeded, the spirit of devotion was observed to be rising high. Prayers and praises became unusually fervent.

"Think and Thank" was the motto on the family crest of Sir Moses Montefiore, the lamented philanthropist. Indeed, "think" and "thank," differing only by one vowel, have the same derivation. The more we take time to think, the more we find we have that for which we ought to thank. As the past tense of the verb "drink" is "drank," so that of "think" ought to be "thank."

Thanks for Common Things. (180)

Plato once said that spirits of the other world came back to this to find a body and a sphere of work. One came and took the body of a king, and did his work. Another took the body of a poet, and did his work. After awhile Ulysses came, and he said, "Why, all the fine bodies and all the opportunities for grand work are taken. There is nothing left for me." And some one replied, "Ah! the best one has been left for you,—the body of a common man doing a common work, and for a common reward."

Let us thank God for the privilege of doing common things nobly—that it is possible, whether we eat or drink or whatever we do, to do all to the glory of God.—H.

Expressing Gratitude. (181)

A little boy who had been operated upon by a great surgeon, said, as soon as he came out from under the anaesthetic, "My mother'll never get done talking about you." Let us express our gratitude. Let God's praise continually flow from our lips.—H.

Keeping God's Mercies in Mind. (182)

The visitor who walked down Front street, Exeter, N. H., will be reminded of a sailor who had his own way of keeping God's mercies ever in mind. On the lawn at the residence of the late Captain John Chadwick he will see a fine flagstaff made up like a ship's mast and topmast—the mast crossed by a slender yard just below the top. That yard is a precious souvenir. It was a studding-sail yard of the ship "Sunbeam" and on it Captain Chadwick and his son were saved when the "Sunbeam" was burned in the South Pacific Ocean. That little spar, to which two men clung for dear life in mid-ocean until rescue came, stands today as a memorial of God's mercy and a motive for thanksgiving.—The Sea Breeze.

Memorials of God's Goodness. (183)

Travelers among the mountains of the East, as they wend their way between the rocks or

through narrow and intricate paths, notice their guides here and there placing a stone on a conspicuous bit of rock, or two stones one upon another. At the same time they are heard uttering words of thanksgiving—thanks to God for help so far and prayer for safe return. We should rear memorials like these to God's goodness. And this Thanksgiving Day is a good time for us to set up our Ebenezer and say, "Hitherto hath the Lord helped us."—H.

Gratitude to God Comes First. (184)

A boy was bringing home a loaf of bread, and one said, "What have you there?" "A loaf." "Where did you get it?" "From the baker." "Where did the baker get it?" "He made it." "Of what did he make it?" "Flour." "Where did he get the flour?" "From the miller." "Where did he get it?" "From the farmer." "Where did the farmer get it?" Then the truth dawned upon the boy's mind, and he replied, "From God." "Well, then, from whom did you get the loaf?" "O, from God." Here is a boy, who, in the last resort acknowledges God to be the giver of good. In this materialistic age, a man says, "My business supports me and my family." It is a lie; God supports you and your family. Men deal with God only as a last resort, and yet go on hoping to sneak into God's heaven when they have done with his world; but the God of Sinai is thundering out of this age, "Thou shalt put me first and the baker second." We may not sacrifice to the net, nor may we burn incense to the drag.—J. Campbell Morgan, D. D.

Gratitude to the Great Physician. (185)

A poor boy whose foot was twisted out of shape, was operated on successfully. When the plaster cast had been taken off from his foot they called his attention to the hospital, and the boy admired it, but he said, "I like the doctor best." He said, "The nurses are nothing compared to the doctor." They went to his Missouri home, and stepped out at the station, and the mother was waiting to receive him. She did not look at her boy's face nor at his hands, but she fell on her knees and looked at his foot, and then said, sobbing, "It is just like any other boy's foot." As she took him in her arms, the boy kept saying to her over and over, "Mother, you ought to know the doctor that made me walk."

There is not one of us but for whom Jesus Christ has done ten thousand times more than the doctor did for this boy, and we have never spoken for him, we have not yielded ourselves to him.

Even if we have yielded to him, and have spoken for him, have we shown our gratitude as fully as the work of our Great Physician deserves? Let us at this Thanksgiving season first think and then thank. And let us resolve to continue to sing and live the praise of our Saviour.—H.

Praise is A Debt. (186)

Our praise is in the nature of a debt. That man who declines to meet his obligation to his God, repudiates an honest debt, and how-

ever he may rank in Bradstreet's, he is not, in the last analysis, an honest man.—D. J. Burrell, D. D.

A Lad's Gratitude. (187)

During the war with Spain, when the American army was supplying the starving reconcentrados of El Caney with food, a storm made the roads impassable, and the order was given that the people might walk to the camp, six miles off, for their rations. When Lieutenant Brooke was returning to camp one day he saw a six year old lad lying in the mud by the road utterly exhausted. The Lieutenant leaped from his horse, picked the little fellow up, and carried him to camp. There he saw that he was well fed and cared for until his strength returned. When the boy was able to travel he was given a supply of food to take back with him to El Caney. Two days later the little fellow, still pale and weak, appeared at the camp. He had walked back over six miles to bring his only possession, a small chicken, to Lieutenant Brooke, because he had been so kind to him. The Lieutenant took the chicken to General Shafter and told the story of the lad's gratitude. When the army entered Santiago the chicken entered, too, and perched each night on a gilded chandelier in the governor's palace. She traveled wherever General Shafter's baggage did, and was finally brought to the United States and taken to his home in San Francisco.

It may not be much that we give to God, but let what we do give be the expression of real gratitude. At this Thanksgiving season is a good time to awaken this grace anew.—H.

Thanksgiving Life's Key-Note. (188)

Thanksgiving is, or should be, made one of the most uplifting anniversaries in the year. An "anniversary" is literally the turning of the year—the axis of its rapid revolution. Praise which is the main business of Thanksgiving Day, should be axial in all the activities of the twelve-month. Thanksgiving should be life's key-note.—New York Observer.

Thank God for Denials. (189)

May you not also appropriately give thanks even for Divine denials? An eight-year-old boy was asked to write out what he thought a good bill of fare for a Thanksgiving dinner. Thus he wrote: "Furst corse, mince pie; sekund corse, pumpkin pie and turkey; third corse, lemon pie, turkey, cranberries; forth corse, custard pie, mince pie, chocolate cake, ice cream, plum pudding. Desert, pie."

But what would have become of the boy could he have had all that? Surely, for that boy, some denial would be blessing.—Christian Work.

Begin With A Song. (190)

"I can't think what you can find to sing about," said a blackbird to a thrush, who was pouring out a joyous carol from the top of an old stump.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird; "I can sing as well as any one when there's anything

to be thankful for; but the ground is as hard as iron, there isn't a berry in the gardens, and where am I to get my breakfast from I'm sure I don't know. Perhaps you have had yours."

"Not yet," said the thrush.

"Well, I would wait for my song till I had found some food, if I were you," said the blackbird.

"I've never gone without it yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have to begin the day with a song."

Learn from the thrush. Begin each day with a thanksgiving song. On this Thanksgiving day sing it heartier and louder and stronger than ever.—H.

Come, Ye Thankful People, Come (191)

Are we getting to be a thankless people? A contributor to the "Christian Endeavor World" seems to think so, and quotes an editorial note in a daily of national circulation, which for years conducted a bureau of information for its readers, making no charge for the service. This editor said that during a year he had received more than 25,000 letters asking questions, but that not more than one hundred letters of thanks had been received for information freely given, yet sometimes at great trouble and frequently expense, and he rightly adds, "A favor asked should always be—when the favor is granted—a favor acknowledgment." It is easy to say, "Thank you," and the gracious words ought never to be omitted.

Grumblers. (192)

The mouths of many grumblers would be stopped if they could but see the multitude of people who fill the hospitals and sanitariums of the land. No man or woman with good health has any right to grumble. Next to peace with God and some one to love, this is, perhaps life's greatest blessing. Yet to how many Christians with vigorous bodies does it occur to offer thanks for their good health? If it is well with our souls and well with our bodies, our whole life should be a psalm.

Let this Thanksgiving season cause us to remember our blessings. Let it close the mouths of the Grumble family.

"Rest and be Thankful." (193)

The attention of sightseers along the Daytona Beach is almost invariably arrested by a few words painted on the wall of a small pavillion: "Rest and be thankful."

They do not designate the person to whom your sense of gratitude is due; but leave that revelation to your own investigations, and, later on you find that this pleasant lounging place was erected by James N. Gamble, upon whose property it stands. The inscription is both a graceful invitation and a gentle admonition. "Rest and be thankful." Let us be thankful in the first place, that somebody has reminded us that we ought to be.

Is rest, then, a pre-requisite of gratitude? In the strain and weariness of modern life, are we to find the principal reason for the

widespread and increasing dissatisfaction with the condition of our earthly existence? I believe it! Try to be contented and thankful when every muscle and nerve is strained to the point of snapping and you will find that nothing can be harder. But take a rest and see how easy you will find it to be thankful.

By a divine alchemy, holier emotions are created in the soul. From the mystic stillness in its inner chambers, there arise ten thousand blessed but forgotten memories of the heavenly providence of God. One after another, out of what we thought to be a background void of any speck of joy, they suddenly reveal themselves, as the stars do in the darkening canopy of the sky, until our heaven sparkles with them.—Charles F. Goss, D. D.

God's Providence House. (194)

Chester, England, has a celebrated structure, known as God's Providence House," which was erected in 1652. The rich relief ornamentation in the spaces between the wood-framing is in marked contrast with the modern brick houses which adjoin this admired building. The front, as it now appears, is a modern restoration of the original, but the visitor is assured that everything modern about it is in exact conformity with the old work. The house evidently belonged to a

family of considerable importance, for a coat of arms ornaments the beam under the upper window. Under the gable, on the main beam, is the inscription: "GOD'S PROVIDENCE IS MINE INHERITANCE."

From this inscription the house derives its name. According to the popular belief, the inscription was added after the plague which ravaged the city during the seventeenth century. Tradition says that this was the only building in Watergate street which the plague passed over; and in gratitude for that remarkable deliverance, the owner had the inscription carved on the main beams.

For how many deliverances is it our privilege to build monuments to providence,—to express in some tangible way our thanks!—H.

The Optimist. (199)

A German allegory tells of two little girls. They had been playing together in a strange garden, and soon one ran in to her mother, full of disappointment. "The garden's a sad place, mother." "Why, my child?" "I've been all around, and every tree has cruel, long thorns upon it!" Then the second child came in breathless. "Oh, mother, the garden's a beautiful place." "How so, my child?" "Why, I've been all around and every thorn bush has lovely roses growing on it!" and the mother wondered at the difference in the two children.

TEMPERANCE SUNDAY

The World's Temperance Sunday will be observed on November 30, the last Sunday of the month. Brethren, it is a good time to shout, "Hallelujah!" The victories are coming swift and many. Keep the forces of evil on the run. Do not let the day pass by without a ringing sermon on Temperance. In the Sunday School and in all the services let the emphasis be on this theme. Some may say there have been losses in the temperance campaign, but let it be remembered that some seeming defeats are real victories. Temperance workers, let us put on more steam.

Suggestive Texts and Themes. (201)

Snake Bites: "At last it biteth like a serpent." Prov. 23:32. "Whoso breaketh a hedge a serpent shall bite him." Eccl. 10:8.

Deceitful Meat: Prov. 23:1-3.

A Temperance Purpose: "But Daniel purposed in his heart that he would not defile himself." etc. Dan. 1:8.

No Provision for the Flesh: "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." Rom. 13:14.

Temperate in All Things: "Every man that striveth for the mastery is temperate in all things," etc. I Cor. 9:25.

Watchfulness and Sobriety: "Let us watch and be sober." 1 Thess. 5:6.

The Christian Graces: "Add to your faith virtue, and to virtue knowledge; and to knowledge temperance." 2 Pet. 1:5.

Battles Lost by Drunkenness: 1 Kings 20:6-21.

Building Towns With Blood: Hab. 2:12.

"We need the revenue," is the favorite plea for legalizing the sale of liquor. So come the folly and the sin of trying to build towns with blood and to establish cities by iniquity.

Wine in Bowls: Amos. 6:1-6.

Walking as Sons of the Day: 1 Thess. 5:1-11.

Refrain From Moderate Drinking: 1 Cor. 8:9-13.

Meeting the Evils of Intemperance: Eph. 6:11-18.

Rewards of a Good Fight: Rev. 3:5, 12.

Shunning Temptation: Prov. 6:23-27.

National Loss Through Intemperance: Prov. 31:4, 5.

Power Through Self-Control: Jer. 35:5, 6; Dan. 1:8.

Personal Control: 2 Pet. 1:1-11.

Christian Deportment: Tit. 2:1-8.

Woe on the Foo: Hab. 2:12-17.

Weapons to Use: 2 Cor. 10:3-7.

Organized Temperance: Jer. 35:5-10.

The End—Victory: 1 Cor. 15:22-26.

The Enemy's Blasphemies: Dan. 7:25.

Modern Devil-Worship: Lev. 7:17.

Avoid Complicity With Evil: Ex. 23:2, 23.

The Human Lizzard. (202)

Naturalists tell of a lizard found in the Arabian desert which strikingly resembles the sand in color. On either side of its mouth is a fold of skin of pale crimson hue. These folds can be blown out until they look like a small red flower common in the desert. Insects in quest of honey seek this flower-looking object and are instantly destroyed.

The tactics of the lizard and the saloonist are much alike.

Devil Under Foot. (203)

"You can preach here," said an American saloonkeeper, "if I may choose the pulpit."

"Right," said the preacher, and the publican set him on a whiskey barrel.

The publican felt he hadn't quite won when the preacher began: "I am now preaching where I have long wished to be—with the devil under my feet."

They go Together. (203a)

"Bottles and rags! Bottles and rags!" called the ragman.

"Why do you always put these words together?" asked a passerby.

"Because, Madam," said the ragman, courteously touching his hat, "wherever you find bottles you find rags."—Woman's Journal.

"Teetotal Diplomacy." (204)

London papers have grown merry and sarcastic and somewhat insulting over Secretary Bryan's determination not to serve wine at public functions. The "Pall Mall Gazette" describes his policy as "wishywashingtonian." Years ago a French paper, speaking of Queen Victoria's requirements as to modesty in dress at court receptions, characterized it by words which were translated "vicious Victorianism." This was not funny nor courteous, but it was just as funny and just as discourteous as the Pall Mall's fling. The "Daily Express" takes the Bryan ban on wine seriously and calls it "Teetotal diplomacy." Of course, the liquor advocates take up these phrases and ring the changes on them. Nevertheless, good people, both here and in England, will commend Mr. Bryan's policy.

Baseball and Drink. (205)

An edict has gone forth from the manager of the leading baseball clubs of the National League against the use of alcohol in any form by the players. Every player must sign a pledge to abstain from the use of intoxicating liquors, and a violation of this pledge will mean suspension or dismissal. The reason given for this strict edict by the manager is that, in the past, drinking has caused the club the loss of the pennant, and also the honor of winning in the world's series of baseball. Another consideration leading to the edict is that many of the recruits are college boys, and the manager would save them from the evil influences which often surround them by reason of the habits of the older men who have been permitted in the past to use intoxicating liquors. It is a significant and a hopeful thing when the manager of one of the best and most successful baseball teams in the world issues such an edict against this great enemy of mankind.

"God Made Liquor." (206)

God no more "made liquor" than he made a faro table, or a resort of debauchery. He no more made it than he made the tools of the burglar or the vile inventions which the customs seize. He made it only in the same sense as he made the dynamite bombs of the anarchist thugs. Wheat and corn and rye are wholly useful and wholesome food as nature yields them; but by the devices of man strong

drink is produced from them, and it ruins men if they take too much of it, as many of them do if they drink at all.—New York Sun.

"I Don't Take it." (207)

Secretary Bryan's unwillingness to put wines before his guests reminds us of an experience which a family in a New England college city had some years ago. A foreign guest of distinction was expected; so the head of the household, thinking he must provide that to which his friend from abroad was accustomed in connection with his dinner, ordered several bottles of wine, which were brought into the house rather surreptitiously and somewhat to the astonishment of the younger members of the household. In due time the guest appeared, and at dinner wine glasses were placed at each plate. When the servant was about to fill the glass of the distinguished guest, he quietly waved it aside, saying, "Thank you, I don't take it." So all the preliminary preparation went for nothing. The household resolved that thereafter it would stick to its old-fashioned ways and not try to cater to the supposed tastes of guests.—Congregationalist.

Inconsistent. (208)

The Pennsylvania Legislature passed enthusiastically a bill making it a finable offense to present a finger bowl for use in a public restaurant without cleansing. They next refused to pass a local option bill giving certain communities the right to say whether bowls filled with the poison of liquor should be served for the drinker's self-destruction. Such action represents misplaced emphasis.—Northwestern Christian Advocate.

How Drink Affects Soldiers. (209)

Colonel Maus, Chief Surgeon of the Eastern Division of the United States Army, sounds, in the "Journal of Military Science," published by army officers on Governor's Island, the warning that if Uncle Sam goes to war he will be badly beaten unless the officers of the army and navy quit drinking. Lord Kitchener allowed his men no spirits whatever in the campaign in the Soudan, and the Boers, whose efficiency was generally commented upon, used neither whiskey nor beer. "Sir Frederick Treves, who served at Ladysmith," Colonel Maus adds, "says that 'the drinking men fell out and dropped as regularly as if they were labeled with the big letter D on their backs.' During one of General Woolsey's campaigns he divided some of his men into squads for marching experiments. The first squad was given a daily ration of whiskey, the second a ration of beer, and the third water. At first the whiskey squad marched gayly ahead, but soon was overtaken by the beer squad, which in turn was passed by the water squad, which reached its destination long before its competitors."

In and Out. (210)

Two saloonkeepers came into a train where Gypsy Smith, the evangelist, was waiting for the train to start. By and by one of the men said: "Mr. Smith, we know you, and we want to say to you that unless you evangelists and

ministers stop your knocking at the liquor business, we liquor men will have to go to the poorhouse."

"All right," said Gypsy Smith; "when you go in all the rest of the inmates can come out."
—The Union Signal.

A Great Sculptor's Opinion. (211)

Not long ago an effort was made by the Students' Total Abstinence Union in Sweden to find out from well known artists and literary men what their views were as to the influence of alcohol on the inspiration of ideas. The question put to them was: "Is alcohol, in your opinion, adapted to assist or hinder an artistic or literary worker?" The answers, almost without exception, were that its use hindered rather than helped them.

Among those whose opinions were asked we find Auguste Rodin, the great sculptor. His answer was short and to the point: "Those who depend on the use of alcohol to give them inspirations or suggestions are doomed to see themselves and their work soon forgotten."—The Examiner.

License and No License. (212)

In one of the cities of Massachusetts where no license had ruled for two years, at an election license was carried. Soon after a little boy went into a store and said: "Well, the saloons are open again."

"Yes," answered the merchant; "but does it make any difference to you, my little man?"

"Well," said the boy hesitatingly, "we don't have so much to eat at our house when the saloons are open."—Nellie B. West.

Stimulating, Not Nourishing. (213)

Some one asked John B. Gough whether alcohol was a food or a medicine. His reply was, "It is very much like sitting down on a hornet's nest—stimulating but not nourishing."

To Kill a Living Man. (214)

The late Dr. Guthrie of Scotland expressed his opinion of whiskey in these words: "Whiskey is good in its place. There is nothing in this world like whiskey for preserving a man when he is dead, but it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey in him."

My Temperance Creed. (215)

I believe that wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.

I believe it is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is made weak, for when we so sin against the brethren, we sin against Christ.

I believe that the Bible, correctly translated and interpreted, both in letter and in spirit, forbids the use of, or traffic in, alcoholic beverages.

I believe that the church which is not making war upon the liquor traffic is untrue to Jesus Christ.

I believe that the minister of the Gospel who fails, by precept and example, to take an open stand against the drink evil is not living up to his privileges and is violating the vows of his sacred office.

I believe that every child has a right to be well born, physically, mentally, morally, and that it is impossible for alcoholic parents to bequeath their children an unimpaired birth-right.

I believe that the licensing of the liquor traffic, with or without human consent, is unscriptural, unethical, unsocial, unpatriotic, illogical, immoral and indefensible.

I believe that those who from indifference, selfishness, cowardice, appetite, prejudice or pride, do nothing against this evil, will share the curse pronounced upon Meroz which came not up to the help of the Lord against the mighty.

I believe that the drink evil is the enemy of the home, the church, the school and the ballot box, and the friend of impurity, irreligion, ignorance, avarice, appetite and anarchy.

I believe that anything which is the acknowledged cause of so much want and waste and woe and social disorder and civic corruption, should be destroyed root and branch and that without debate or delay.

I believe that the moral sense of mankind will outlaw the liquor traffic, as it has outlawed gambling, dueling, slavery and vice.—Charles Scanlon.

Causing to Stumble. (216)

In the middle of the gravel sidewalk in one of the streets of Penfield, New York, where I spent the summers of my boyhood, there was a magnificent sycamore tree,—a button-ball we called it then. The constant footfalls of passers-by had worn the soil away from its roots. One of them projected dangerously, and became the peril of every barefooted boy. Many a header I have taken as I passed it on a reckless run. Since then I have seen people who have tripped up boys in the moral world. They have spread their branches in the middle of the road like "green bay trees," and over their rooted vices an unending procession of youths have fallen into the pit. "Give no occasion of stumbling."—Charles F. Goss, D. D.

The One Drawback. (217)

A number of years ago, a certain firm of four men in Boston, were rated as "A1." They were rich, prosperous, young and prompt.

One of them had curiosity to see how they were rated, and found these facts in Dunn's and was satisfied; but at the end of these words were added: "But they all drink."

He thought it a good joke at the time; but a few years later two of them were dead, another was a drunkard, and the fourth was poor and living partly on charity.

That one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their description.

Whiskey or Bread. (218)

An old colored man said at a temperance meeting:

"When I see a man going home with a gallon of whiskey and a half-pound of meat, that is temperance talk enough for me. And I see such things every day. I know that in his house everything is on the same scale—a gallon of misery to every half-pound of comfort."

What Whiskey Will do. (219)

A temperance orator was being constantly interrupted by a man in the audience. When the speaker condemned whiskey, the interrupter broke in with: "But it's a medicine. A strong glass of hot whiskey and water will break up a cold." "And eight glasses will break up a home," the orator retorted.

John Barleycorn's Blows. (220)

John Sullivan, when he heard that Jeffries, the great fighter, had taken to drinking, said: "Jeffries can probably strike a harder blow with his fist than any man in the world, but the best punch he has is a child's slap compared to the mighty blows that John Barleycorn can give him."

Not a Citizen's Privilege. (221)

"To keep a saloon is not a privilege of the citizens of the state or of the United States." Such has been the declaration of the Supreme Court of the United States no less than twelve times, and of the Supreme Court of Indiana and other states. Courts deny that the saloon is one of the privileges or immunities of citizens guaranteed under the 14th amendment and this denial, taken in connection with their construction of this amendment, means that to keep a saloon is not liberty; that it is not the pursuit of happiness; that a saloon is not property within the meaning of the constitution; and that it is an unlawful business. The bake-shop and the shoe store are both lawful callings, therefore they are both inherent rights. The saloon is always and everywhere attended with injury to the safety, health, peace, good order and morals of the community and is for that reason, unlawful, and consequently has no inherent right to exist.

Digging His Grave. (222)

General Scott was in command of a camp at Rock Island, Ill. Cholera made its appearance in the camp and the general issued an order that any soldier who should be found drunk should be compelled, as soon as his strength would permit, to dig a grave in a suitable burying-place, large enough for his own reception, "as such a grave cannot fail soon to be wanted for the drunken man himself or some drunken companion." In a less literal sense, it may be said that every drunkard digs his own grave—the grave, at least, of his health, will-power, and ambition.—Youth's Companion.

The Economic Argument. (223)

If the saloons are closed down, hundreds of thousands of men and women will be

thrown out of employment,—say the brewers and distillers. In this argument they are appealing principally to the economic interests of the workers, because they know that it is this kind of a statement, which will effect the largest number of people. Not only does this situation control the millions who receive their support directly from the manufacture and sale of intoxicants, but it also affects the working-people who are employed in the production of furniture, harness, wagons, glassware,—indeed, everything that is necessary in the manufacture and sale of beer and whiskey, and the list of such things is almost endless.

But those who make this argument forget several important facts.

First, it must not be supposed that all of the money formerly spent in the saloon will suddenly be thrown into the sea. It will be used for better purposes.

Second, the liquor interests are not the only institutions which have need of the products of the workingmen which are now supplying them with their output. Other folks besides brewers and saloon-keepers need wagons, harness, glassware, furniture, etc.

Third, the liquor interests pay the smallest percentage of profit to the workingman. When the public spends

\$100 for distilled liquors, labor gets....	\$ 1.08
\$100 for malt liquors, labor gets.....	\$ 5.18
\$100 for boots and shoes, labor gets....	\$22.50
\$100 for clothing, labor gets.....	\$22.10
\$100 for bread, labor gets.....	\$17.94
\$100 for the average product of industry, labor gets	\$17.78

So, for example, when one hundred dollars are spent for shoes, the money provides about twenty times as much work in their manufacture as does the same amount of money spent for whiskey.—Charles Stelzle.

Gold Above God. (224)

Dr. Grenfell, the well-known and highly honored missionary to the Labrador fishermen, gives these reasons why he is an enemy of strong drink. He writes: "I have no use for alcoholic beverages on sea or on shore. Intoxicating liquor is unnecessary and it is bad. It is a help only to thieves and robbers. Saloons and haunts of vice swarm around seaports, and many times have I seen poor fellows robbed of their money, their self-respect, and even of their lives in these resorts. Alcohol is not allowed to be sold on any of the coasts where we are working, but as soon as an illicit sale begins the evil results are as evident as if small-pox germs had been scattered. I have seen liquor come among the Eskimos and kill them as arsenic kills flies. It robs men of everything that distinguishes them from beasts. Liquor destroys a man's ability to pilot a ship or to pilot himself on the sea of life. I have too often seen ships lost through the captain taking 'a little alcohol'. Wives are made widows, and children fatherless and hungry and destitute, because men have been tempted by the devil's drink."

The only reason why men uphold the sale of intoxicants is that they put gold above God; they love money more than they love their fellowmen.—Delevan A. Piereson.

The Cause of Stripes. (225)

Three hundred convicts in the penitentiary of Alabama were asked by its chaplain how many of them owed their convict stripes to the use of liquor, and 281 rose to their feet.—Herald and Presbyter.

The American Mongoose. (226)

The Island of Jamaica was very much troubled with rats. To rid themselves of these pests, which were destroying the crops, they introduced the mongoose, a species of coon. They multiply very rapidly, and are deadly enemies of the rats. The result was that the rats disappeared, but no longer having them to feed upon, the mongoose attacked the snakes, frogs, and lizards that kept down the insects, with the result that the insects began to destroy the vegetables. Then the mongoose attacked the sheep, cats, puppies, calves, and geese. Now Jamaica is spending hundreds of thousands of dollars to get rid of the mongoose.

The American mongoose is the licensed saloon. Protected for revenue it eats the carpets off the floor and the clothes off the back. It eats money and character, and leaves the home a wreck.—W. A. Sunday.

What Three Drinks a Day Will Pay for. (227)

Some years ago the following card was cut as a blotter, signed by a dozen grocery firms of Delaware, Ohio: "Any one who drinks three glasses of whiskey a day for one year and pays ten cents a drink for it, can have

in exchange at any of the firms whose names appear on this card three barrels of flour, twenty bushels of potatoes, two hundred pounds of granulated sugar, one barrel of crackers, one pound of pepper, two pounds of tea, fifty pounds of butter, ten pounds of cheese, twenty-five pounds of coffee, ten pounds of candy, three dozen cans of tomatoes, ten dozen oranges, ten dozen bananas, two dozen cans of corn, eighteen boxes of matches, half a bushel of beans, one hundred cakes of soap, and twelve packages of rolled oats, for the same money; and get \$13.50 premium for making the change in his expenditures."—The Presbyterian of the South.

Tippling Girls. (228)

"Ephraim is like a silly dove." Hosea 7:11. Noah's bird, the bird of peace, the bird they paint on church windows, what! can the lovely, gentle dove be silly! Even so. It is hard to think of a dove, modest and pure, deliberately joining the carrion crows. Yet this is what Ephraim and Miss Ephraim do; the silly dove will be the "soiled dove." Ask every day. On this very night, the social glass is bubbling. The silly dove is playing with the sparkling amber of hell. Ask tomorrow the city mission worker, and she will tell you things. The tippling man is a fool, the tippling woman is fooler, but the young girl who lets the stuff pass her lips, under any circumstances whatever, is fooler. Yes, professor, I know, but when the drink subject is up it isn't a matter of grammar, but of clubs.—William H. Ridgeway.

"COFFIN NAILS"

The Cigarette, America's Most Insidious Boy-Evil

C. W. BAINES

Rum is the "Man's-Evil" of America, and the cigarette is the "Boy's-Evil." It's the saloon's recruiting officer, the habit that sends an annual toll of 100,000 boys to the rum-shops of this country to be made into drunkards to take the place of those who have filled untimely graves during the year. The saloons must have men to damn or go out of business, and these men are our grown-up boys, whose first step toward the saloon's sure destruction was the cigarette.

Strange, but very few Sunday Schools are more than passively antagonistic to the cigarette evil; although it is robbing our Sunday Schools of many of their most promising youths. Investigation will convince superintendents and teachers that cigarettes are mainly responsible for the loss of a large per cent of the adolescents—boys of the teen age—from our schools. You will find but few cigarette smokers in our intermediate departments. When the cigarette makes an entrance into the boy's life, with its attendant evils and bad company, it puts him "out of tune" with the Sunday School, and, as a result, we lose the boy. I have never yet known one cigarette fiend who attended Sunday School regularly; and have yet to find a youth whose fingers were browned with cigarette stain who took an active part in the church's young people's society, who would conduct a devotional meeting or lead in public prayer. Although I have investigated a large number of young men, I still hunt for the first instance where a stained-fingered cigarette smoking fiend made a public profession of faith in Jesus Christ and became an active member of his church—Not one! Nor have I yet been able to locate one boy who contracted the cigarette smoking habit after coming into the church who ever undertook any

worth-while church duties. Cigarette smoking puts a boy out of keeping with the work of the church and Sunday School every time.

But all the bad effects are not religious. Never have I known a single habitual cigarette smoker to be even a moderately bright public school scholar, or remain in the schools long enough to complete his high school course. Cigarettes are the invariable adjunct of truancy among school boys. Did you ever know an habitual truant who did not smoke cigarettes, or a cigarette smoker who did not practice deception to some extent?

The physical suffers also. The cigarette smoker cannot take part in athletics, such as a normal youth delights in, due to heart affections induced by cigarette smoking. Our city schools find it a necessary precaution to subject pupils to physical examination before allowing them to compete in athletic sports, due to the danger of heart failure likely to be induced by violent exercise—and very large numbers (above 95 per cent) of the cigarette smokers are barred from participating, due to valvular hearts—the direct result of cigarette smoking.

Study, investigation and observation of the effects of cigarette smoking convince one that the boy who does so is on the down grade, he is headed for the rear! Not only so, cigarettes create a thirst which the "town pump" cannot quench, and sends the boy to the saloon to satisfy his unnatural appetite. Cigarettes are the saloon's best ally and are sending to it our boys in great numbers to be trained as murderers, heart-breakers, home-wreckers, happiness-destroyers and outcasts.

The effects of cigarette smoking are not only deleterious to the boy's moral, mental and physical being; but he who smokes them is closing

the doors of success in his own face. More and more business men, commercial firms, railroads, banks and large corporations, who have the most desirable positions in all the land to offer young men, are refusing to employ cigarette smokers. The cigarette smoker gets no **promising position**, and if he does get a **position**, he wins no promotion. The manager of a large mercantile establishment recently said: "**We would as lief employ a youth who stole sheep as one who smokes cigarettes; one is no more to be trusted than the other.**"

Then the waste! The United States cigarette bill last year was more than \$62,000,000. But wasting wealth is not their worst feature; they waste energy, wreck health and train law-breakers. Nearly all the states have laws forbidding their sale to boys—a law that is flagrantly violated each day. The boy violates the law when he buys cigarettes, a law-breaking merchant sells them, and a law-defying city and town government permits this traffic in health and morals to continue. State legislatures may pass prohibitive cigarette laws, but the prerogative of creating sentiment that will insure the enforcement of these laws is delegated to the Sunday Schools almost exclusively. To get such laws passed may be comparatively easy; but to instill into the boy's mind sentiment in favor of such laws that will demand their enforcement is far more difficult—and this is the "hard job" which the Sunday School should delight to do. If our Sunday Schools are to continue as watchmen on the walls of Zion to warn our youth, they must recognize the cigarette as the approach of an insidious enemy. Should she fail to warn the boys who come under her care—What of her responsibility?

All know that one ambition of the rising generation of boys is to imitate the habits of men—of father, big brother, Sunday School superintendent, teacher and pastor. Right here I pause to call attention to the Sunday School's delicate position in teaching as to the harmful effects of cigarette smoking; because many teachers and officers are inextricably addicted to the habit themselves. A man who drinks would make little impression on boys if he attempted to warn

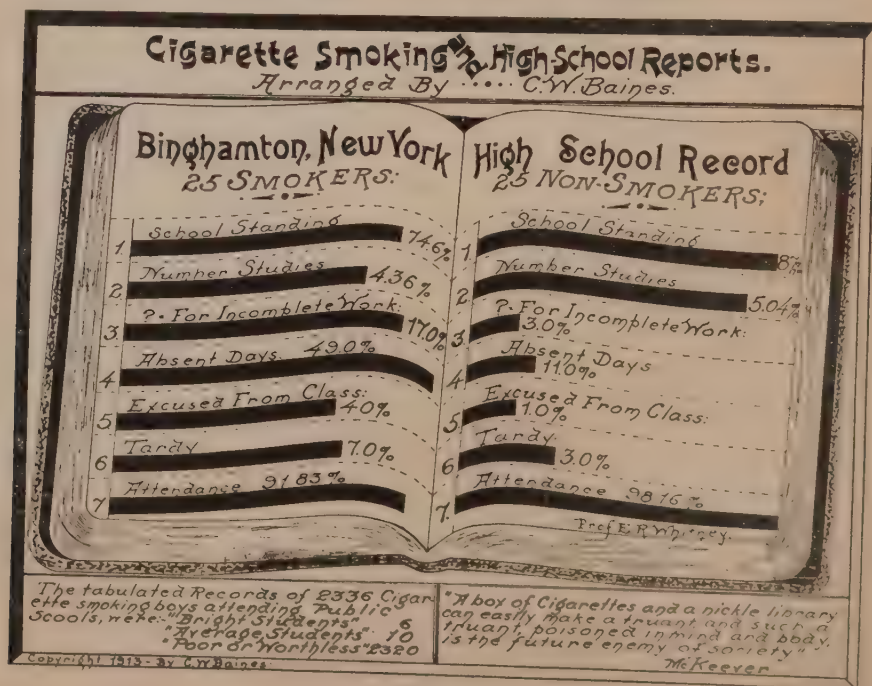
them of the baneful effects of imbibing rum—neither can a cigarette-smoking teacher successfully warn boys of the dangerous effects of the cigarette habit.

The loose statement is often heard that cigarette smoking, while injurious to boys, is not harmful to adults. A study of the student body at Clarke College some years ago showed the utter fallacy of these unauthoritative statements—expressions of mere opinion. As a matter of fact, the college men who were non-smokers outclassed the smokers in every test, both mental and physical.

And cigarette smoking is just as harmful to high school boys as to college men. At the Binghamton, New York, high school, 25 smokers and 25 non-smokers were selected as a basis for the study of the effects of cigarette smoking on high school boys and their studies. The chart "CIGARETTE SMOKING AND HIGH SCHOOL REPORTS" graphically indicates the "Record" of these two groups in the same school and under the same instructors. It will be noted that in (a) average standing; (b) number of subjects taken; (c) character of class work; (d) presence at class sessions; (e) attention to duty; (f) promptness, and (g) average attendance, in all seven of these essential qualities for the high school boy who would succeed, the non-smokers outclassed the smokers in every single instance. In the light of these facts, what, think you, should be the attitude of the public school authorities toward the cigarette?

Moving to Thanksgiving Street.

An old gentleman got up once in a meeting and said he had lived nearly all his life on Grumble street, but not long ago he had moved over on Thanksgiving street. His face showed it. Paul and Silas in jail at Philippi when they had received stripes on the back and had their feet in the stocks, still sang praises to God. If some of us were in jail, with our feet in the stocks, I don't think we would sing much. We want a cheerful Christianity.—D. L. Moody.



QUOTABLE POETRY

Thy will! It bids the weak be strong; it bids
the strong be just;
No lips to fawn, no hand to beg, no brow to
seek the dust.
Whenever man oppresses man beneath the lib-
eral sun,
O Lord, be there; thine arm make bare, thy
righteous will be done.—John Hay.

"Tomorrow," he promised his conscience,
"Tomorrow I mean to be good;
Tomorrow I'll think as I ought to; tomorrow
I'll do as I should;
Tomorrow I'll conquer the habit that holds
me from heaven away."
But ever his conscience repeated one word,
and one only, "today."

Tomorrow, tomorrow, tomorrow, thus day
after day it went on;
Tomorrow, tomorrow, tomorrow, till youth
like a vision was gone.
Till age and his passion had written the mes-
sage of fate on his brow.
And forth from the shadows came Death with
the pitiless syllable, "Now."
—Justin McCarthy.

A REAL CHRISTMAS FOR A PREACHER.

[If our preachers don't take up this "White Gift" service, they are making a great mistake. It gives wonderful results. If you are celebrating Christmas for Christ's sake you won't use anything else.—F. M. Barton.]

Inasmuch as you were the original publisher of "White Gifts For the King," it is, in a sense, your own child, and, of course, you must have thought it was a good child or you would have never published it. You will be glad to know that the indications are that we are going to have a big business with it this fall and we want to advertise it as far as we can, or as far as our means will allow. We had an experience with ministers last year that makes us feel that they are not the people to whom to something like fifty preachers and got almost no returns, and we are wondering if you could not fetch some of them with a notice in the next issue of your *Expositor*, calling attention to the fact that it is peculiarly helpful to ministers.

We have a report from a school in Portland, Ore., showing that if the preacher carried home all of the pledges that were made at their "White Gift Service" he carried home with him seven pledges of persons who gave themselves to Christ—31 who renewed their consecration to Christ—39 who promised to attend church more faithfully—52 who promised to get others to attend—42 who would welcome strangers—16 who would attend the prayer meeting and take part as opportunity offered—36 who "will respond to any reasonable request from pastor to do any service he thinks I could do acceptably"—two promised to join the Ladies' Aid—one to join the Woman's Missionary Society—five who will serve as ushers in church if desired—eight who will join a Bible class—10 who will act as substitute teachers—52 who will try to be present on time all the time—35 who promised to bring in new scholars—two who would join the Home Department—one who would become a Home Department visitor—23 who would try and help the superintendent in various ways as he may suggest—17 who would help in various ways in the Young People's Society.

Here were 378 pledges in that one school besides 18 baskets of provisions and \$78.46 in cash. Now if all this is not enough to interest a preacher in the kind of Christmas service that his Sunday School is to give, I cannot imagine what would interest him, and I believe that many of the readers of your paper will ap-

preciate the paper more if it gets them on to the value of this "White Gift Service." The report I have just made is only one of a number which are also remarkably good. One in particular in our own city had 26 people offer self to Christ, two of whom were the superintendent's own daughters, 14 and 16 years of age.

It seems to me that for many years the church has been making a sad mistake at Christmas time. They have been doing just what the world has been doing, and that is, they have made much of Christmas and but little of Christ! They have given their gifts to everybody except Him and for the one whose birthday is being celebrated, and all their gifts go to those who profess to love him, and that does not seem very much like a birthday. A full set of samples costs only 20 cents. Meigs Publishing Co., Indianapolis, Ind.

Revenue From Alcohol.

Senator Works, of California, has introduced into the United States Senate a bill which proposes an amendment to the Constitution prohibiting the sale, manufacture and importation of distilled liquors containing alcohol, except for mechanical, scientific and medicinal purposes under proper regulation by Congress. It reads as follows:

"Whereas, The consumption of strong alcoholic liquor is increasing at an alarming rate, thereby undermining the public morals, inflicting disease and bringing death upon many of our citizens, and blighting with degeneracy their posterity, thus threatening the integrity and life of the Nation: Therefore be it

"Resolved by the Senate and the House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring), That the following be proposed as an amendment to the Constitution, which shall be valid to all intents and purposes as a part of the Constitution when ratified by the legislatures of three-fourths of the states. After the last article add a new article as follows:

"Article XVII

"Section 1. The sale, manufacture and importation of distilled liquor containing alcohol, except for mechanical, scientific and medicinal purposes, under proper regulation by Congress, shall be prohibited in the United States on and after a period of three years next succeeding the ratification of this article by the legislatures of three-fourths of the states.

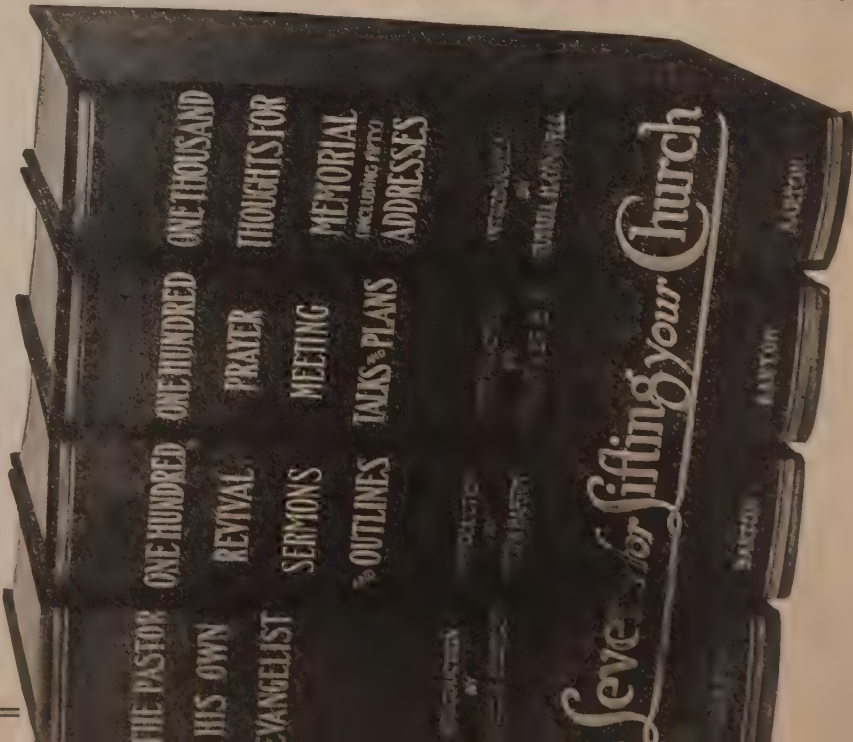
"Sec. 2. Congress shall have power to enforce by appropriate legislation the provisions of this article."

In introducing his bill, Senator Works pointed out that for the year ending June 30, 1912, 178,249,985 taxable gallons of distilled spirits were produced in this country, not counting brandy and other liquors produced from fruit, the largest in the history of the country. Revenues from this netted the government the sum of \$146,715,203 on whiskey and alcohol and \$2,694,264 on brandy. The surprising feature of the situation, however, is the enormous increase shown by statistics for the first ten months for the fiscal year of 1913, showing a gain of 6,552,348 gallons, representing an increased revenue of \$7,208,133.59. But he added, "If the cost of caring for criminals and paupers and the insane, made so by alcoholism, was considered, there would probably be no gain from this revenue, but a positive loss."

Charles Scribner's Sons, Dept. X, New York, N. Y., announce "Criticism" and the Books of Moses," by the Rev. James Orr, D. D., late Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, author of "The Problem of the Old Testament." This is an independent popular work on the subject stated in the title, though, in a sense, it is a sequel to Dr. Orr's "The Problem of the Old Testament," which roused such an interest when published several years ago. The writer, in this volume, gathers up the results of criticism on that earlier volume, reviews the existing position, and states in an effective manner his reasons for continued rejections of the current critical hypothesis on the "Pentateuch." If interested ask the publisher to tell you when the book will be ready.

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RALLY DAY TO EASTER

SUGGESTIONS FOR CHURCH ACTIVITIES

NEW YEARS TO EASTER.

(This program has presumably led up to dedication to Christ at Christmas time of self, service and substance. Let the second period lead to the same results. The work should be opened by two weeks' special services in January.)

January.

13. There is possibly one evangelist for every hundred churches. If you can get one who will work with the pastor, and one who does not give out that he is some great one, it is all right. But any pastor can do better and more permanent work by enlisting his workers in two weeks' service. If properly planned, two weeks are sufficient. On the hit and miss plan, it requires two weeks to get started. Some devout pastors and church workers think that it shows a lack of confidence in the Holy Spirit to make plans and do things orderly. Such persons read their Bibles carelessly. God honors those who take pains to plan, inquiring and waiting on him for wisdom. If God let the seasons come hit or miss, we would soon starve to death. Without plans special services are continued four or five weeks. People come at last to get them over with. "The Pastor his Own Evangelist" will suggest plans and furnish sermon suggestions if needed. Your increase will come chiefly from the Sunday School. The scholars have been taught and brooded over for several years by pastor and teacher. It is unnecessary to send for an evangelist with a sledge-hammer to break the shell, and then leave the young chicks in your care with what is often an overdrawn idea of what the Christian life is. But if you know a good evangelist, one who doesn't sell mining stock on the side, let him come and he may arouse some of your hide-bound members or flay some thick-skinned sinner into the fold. We are to use all means to save some.

14. Roll-call Sunday in January may start some members going to church, coming at them before their New Year's resolutions to live a better life have withered or dropped off. Invite each member on your roll, and call the roll, if small. If a large church, ask all members whose names commence with A to rise, and let them, one after the other, give their names and have some one check them off. Those who wish may give sentence testimonies, interspersed with hymns.

February.

15. Washington and Lincoln birthdays naturally call for a sermon on Patriotism, social and civic righteousness. Always link patriotism with peace. America needs men who will vote straight now as badly as she needed men to shoot straight during the first Revolution. We are in the midst of a second Revolution.

16. Your Sunday School will turn out to hear a sermon on Valentine day—especially if each one is given a souvenir or postcard. "Is our town a good place for boys and girls to grow to manhood and womanhood?" Interview the children as to pit-falls, and the kind

of language used in your eighth grade and high school playgrounds. Parents, teachers, pastor, church and school authorities—all asleep to the fact that boys and girls turn into little men and women at 12 to 14, and signs and tendencies begin to show as early as eight and ten. The only one awake to the possibility for good and evil by making impressions at this critical age is the devil.

17. February is a good month to build up the prayer meeting. Weather is too bad to go anywhere else, and some think it of great virtue to go to prayer meeting on a stormy night. If you don't know how ask "One Hundred Prayer Meeting Talks and Plans."

March.

18. This is a good month for a one-day financial campaign to provide your budget for a year, or raise a church debt. Hope springs eternal in the human breast, and it rises a little higher in the spring when the sap is running and the flowers are blossoming.

19. A Sunday in March is a good time for flower Sunday. Give each scholar who attends Sunday School and church a packet of flower seed, providing they agree to bring flowers to church if they bloom, or send to some sick person. Flower seeds will cost you a cent a package at the Flower Mission, Cleveland, Ohio.

20. Sermons the latter part of March should follow the line of Christ's last days on earth. Head them into an opportunity to pledge loyalty to the risen Christ on Easter day, which should be the grandest day of all the year in every church. The Sunday School should be present in a body. Some churches give small potted geraniums to each pupil. They cost from 3 cents to 5 cents each.

In combining Sunday School and church make the service short—one hour and a half or two hours at most is sufficient.

(We do not expect any one to use all these suggestions, but many will use some of them and will get results they would not have obtained without them. They may inspire others to make plans of their own. Church work is a delight when pushed to the point of production, but is a nightmare when it is pushing you to the point of distraction.)

The Expositor, from October to April, will give additional particulars of these and other plans for bringing churches to the highest degree of efficiency, and will help them produce results from Rally Day to Easter.)

THE POINTING FOOT.

A young minister was delivering his first set sermon on "The Church." He traced the steps she had trod, told of her achievements, of her heroes and martyrs, and, warming to the subject, became eloquent. "Such, my friends, is the church! Noble, grand, steadfast, holding that which is good, stimulating, encouraging, fostering, teaching. Such is the church! With one foot firmly established on a rock, the other pointing to the skies."

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. J. H. Jowett, D.D., Rev. David Wills, Jr., D.D., Rev. James Learmount, Rev. W. A. Sunday

SEPARATION FROM SINNERS

J. H. JOWETT, D. D.

TEXT: "Separate from sinners." Heb. 7:26. "Separate from sinners." But I thought this same High Priest "went to be the guest with a man" who was a sinner. Yes: "separate," and yet a "guest." Isolation is not sanctification. Separation cannot be effected but by elevation of life. There are no gulfs so deep and infinite as those which yawn between souls. Spiritual differences make distances immeasurable. Bring out your measuring-rod, and tell me the distance between the speakers of the following words: "When thy son is come, who hath devoured thy living with harlots."—"This thy brother was dead, and is alive again." What is the width of the abysmal gulf? The distance is infinite; it is a separation in spirit.

We say "blood is thicker than water," but what about the spirit? There are some children whose names the angels never mention alongside the names of their parents. There is no relationship between them, such as is recognized in the unseen. Our connections are often only skin connections, while beneath the skin there are gulfs as immeasurable as the appalling chasm which yawns between heaven and hell.

This is the kind of separation referred to in the text. Jesus Christ was "separate from sinners." There was a difference in spirit which made the difference between them infinite. What our Lord was, all men are called to be. We are to be "separate from sinners," so unlike them in spirit as to be removed from them by an immeasurable gulf. But what is the spirit of sinners from which we are called to be separate? What is spirit? Who can define it? The spiritual is ever the indefinable. Who can define a wish? What is its origin and composition? Who can define an impulse? What is it? How came it? Where dwells it? The spiritual defies definition. This much, however, we can say. The most spiritual essence we know is thought. Spirit is thought. It is more, unutterably more, but it is pre-eminently thought. Let us begin there. We are to be "separate from sinners" in spirit, and therefore from sinners in thought. We are to be dissimilar in thought, unlike them in the general furnishings and outlooks of the mind.

Now, what is a sinner's thought like? Suppose it were possible for us to have the insight of God, and we could look into a sinner's mind just as we look into a glass hive, and see all the purwings, the planning, the rememberings, the swayings, what would be the general characteristic? The Bible supplies the answer. "God is not in all his thoughts." In all that restless multitude of thoughts there is no God. Where then is God? Outside the mind, a sorrowful onlooker where he yearns to be co-laborer and guide. God's light is spurned—his warmth is exiled.

Thought becomes narrow and cold, small and chilling. The mind becomes a nest of petty purposes, when it was intended to be the glorious tabernacle of the eternal God. Be ye "separate from sinners," separate in thought, for in their self-centered mind there is no God.

A mind without God is a mind in which there is no hope. "Having no hope." I do not use the word hope in any trifling and dwarfed application, as being merely synonymous with buoyancy and good spirits. A man of hope is one who sees stretching out before him a large, bounteous, holy possibility; and he is a man of large ideals, who lives in the assurance that the idealities will become realities, that the castle in the air will prove itself a very substantial dwelling, a "house of God not made with hands, eternal in the heavens."

Now the man without God has no such glorious hope. He looks ahead; he sees himself repeated, not transformed; and life whose outlook is only a series of repetitions is hastening unto death. No vast vision, and therefore no true perspective! From this I am to be separate. I am to be separate by having a different type of mind. I am to have a mind that welcomes the divine, that lets in the sun's rays, that rejoices at the incoming of the Eternal. I am to have a mind with large outlooks, gazing upon big possibilities, and by the largeness of its gaze setting things in their true perspective, and so delivering life from the small bondages of the passing day.

How are we to become separate? (1) By an act of deliberation. Sit down and calmly thing. The problem is this: You have opposed to you "the world, the flesh, and the devil," and you wish to become separate. Can you do it? Think. Can it be done. (2) By an act of consecration. Enter into a solemn league and covenant with the Lord Christ, who is the source of all the mighty powers and ministries of grace. In his strength you can be separated from the world. We become separated from sinners by becoming separated unto Christ. Instead of having a mind without God, you will have the Lord God a continual guest; and instead of a mind without outlook, you will have the allurements of an immortal hope.

Look for the Blessings.

A writer in the "Atlantic" said: "I confess that to me much of the delight of an early morning landscape of Corot or Claude Monet is due in no small measure to the music of singing birds. Though not one is to be seen, I am sure they are there." Were we disposed to look for the blessings in life, they would easily be seen in every condition.

God Making a Nation—Thanksgiving Sermon

REV. DAVID WILLS, JR., D. D.

LET us be thankful that we are thankful." Gratitude is a rich gift, a precious grace. The hand is weak that feels not the gift in its palm; the heart is not quickened except it is touched with a responsive love. The full blessing is ours, when God hears our prayers and we acknowledge his goodness. The assurance of divine love begins when we come with boldness to the throne of grace, and it is complete when we can say, "Father, I thank Thee that Thou hast heard me."

The devout woman who asked her friends to help her to praise God understood the philosophy of prayer, or, better yet, she had spiritual insight. She knew that the power of God came through the praise of God. "I am debtor" is the foreword of every biography in which we read of the mighty works of an apostle of Jesus Christ.

The value of gratitude is, of course, national as well as personal. "Let the people praise Thee, O God; let all the people praise Thee." "Lest we forget" is a capitalized phrase of the Bible, and Israel's waning power came from her forgetfulness of the mercies of God. To forget is to forfeit.

To every nation comes this message—"Beware that thou forget not the Lord thy God."

But while Thanksgiving is an obligation, it ought to be an opportunity to all people, and especially to Americans. Let us look at God's goodness to us. I say look, for such goodness is obvious, it is a vision.

I. We see God's goodness in the past. Francis Walker calls his volume in the American History Series "The Making of a Nation," but the title would have been more accurate had it read "God Making the Nation." Our history, like our Bible, opens with these words, "In the beginning God." This was the vision of Washington, and so he declared in his first inaugural address. No President has left God out of his inaugural. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the position of an independent nation seems to have been distinguished by some token of providential agency. The God of battles has been with us. In the Gallery of Versailles, in France, are paintings all to the glory of France; no pictures of lost struggles are preserved there. Our own history, as well as our art, tells of unbroken victory. We have won all our wars. We have never tasted the cup of final defeat. And now let us ask what is far more important—what has been the outcome of our unbroken triumph? Has it been for good or evil, for the world's weal or woe?

A recent writer affirms that every decisive battle secures the progress of the race, that the final struggle invariably vindicates the Providence of God and furthers the highest welfare of mankind, and that Hegel was right when he said, "The characters which do win in war are the characters we should wish to win." Which is better—Colonial or Independent America, the United States as an undivided whole or a Union in the North,

and the Confederacy in the South, Texas as an Aztec or an Anglo-Saxon civilization, the Philippines as they were before or as they have been since the Spanish-American War? We are told that St. Boniface was the true conqueror because he built the chapel of St. Peter out of the sacred oak of heathenism, and set up an altar of Christ in the room where Thor had been adored. Surely the destruction caused by our wars was overruled for the construction of better things.

II. God has helped us also to write our laws.

In former years the praise of our Constitution was a song without a minor chord. Our people clung to it with the faith of devotees. It was cherished as the full and last word on Liberty. It was regarded as containing every principle of legislation needed for the protection and the promotion of a free people. In speaking of it, no language of adulation and reverence was looked upon as exaggeration. It was spoken of in the following terms: "It is the most perfect instrument ever penned by human hands." "Its idea had its first clear utterance in the oracles of Christianity." "The snows that lodge on the summit of Mt. Washington are not purer than the motives that begot it and the flight of its own symbolic eagle, though he blew his breath upon the sun, could not be higher than its expected destiny." "Yet, after all deductions, it ranks above every other written constitution for the intrinsic excellence of its scheme."

But our fundamental laws are not so unanimously and enthusiastically endorsed as formerly. Question marks are put after some of them. Critics have dared to challenge them. Some have even written "few" where Lincoln wrote "people," saying, "ours is a government of the few, for the few and by the few."

This is not to be wondered at, for new times demand new measures, and constitutions are framed so as to admit of amendment. But let us be a grateful people, let us see the inspiration of God in our time-honored code, for under its guidance our people have grown in numbers, power and wealth and have attained the maximum of happiness.

III. A Croesus among nations. Ethnical students tell us that there are three types of great civilizations, Potamic, Thalassic and Oceanic. What, then, are the blessings of the people who inherit the land of great rivers, great lakes and both great oceans! This country is the Croesus among the families of the earth. Not only is its wealth equal to that of Germany and France combined, and more than that of England, Russia and Spain taken together, but our savings banks—the poor man's money chest—report more than four billions on deposit, nearly ten millions of separate accounts, and an average of over four hundred dollars credited to every name on the books. Its harvest fields are so vast and productive that they make the United States the World's Bread Basket. It is estimated that our untouched coal mines are larger in area than the entire area of England, Scotland and Wales.

But let us beware of the pride of statistics. Good things are not necessarily great things nor

big things best things. Let us not involve ourselves in the just criticism and condemnation of Sidney Lanier: "As near as I can make out, Whitman's argument seems to be that because the Mississippi is long therefore every American is a god."

The acid test of a people is not the census but character—are we a righteous land? "Beloved, I wish above all things that thou mayst prosper and be in wealth even as thy soul prospereth"—have we maintained this perfect balance between spiritual and material growth? The patent of America was Christian; the original land grants were in the name of Christ and for his glory. Has our progress been Christian? Light is shed on these questions by such powerful considerations as these; last year the American people devoted five hundred millions of dollars to automobiles and one-half as much to church support; ninety millions to millinery and twelve millions to missions. Three hundred country churches are closed in Ohio and seventeen hundred in Illinois.

These are sad chapters of American life, but Oh give thanks unto the Lord that these are not the whole story or the larger part of it. Much is bad but more is good. We need discrimination in our investigation of American manners and morals. We are today prone to draw general conclusions from particular premises; we get more out of certain facts than is in them; we deduce all from some. All our rich people are not grafters or godless, all our poor people are not socialists or anarchists. The wealthy do give to the Lord and the poor, our masses, do stand immovably for law and order. Certain forms of the expression of our faith are less pronounced than formerly, and that is a regrettable fact, but others, just as essential, are more popular than ever, and this is a comforting conclusion.

Think of the sums donated to charity, the princely endowments given to schools, colleges, homes, asylums and hospitals. Consider the splendid increase of the social idea which has brought happiness and hope to the millions who were living in darkness and despair. Reflect on the expansion of the missionary obligation, from which have come increased contributions of money and men and women for the winning of the world to Jesus Christ. Confessing our sins, let us thank God for the struggle which the nation is making for a truer faith and a nobler conduct.

IV. Let us look lastly at the future. Yesterday and today, but how about tomorrow? Will heaven's favor continue with us? Can we count on occasions for thanksgiving in coming years?

Patrick Henry's canon of prophecy is much applauded: "I know no way of judging the future but by the past." Those who cherish that sentiment have a fixed hope in the immortality of America.

But philosophy is one thing and facts another. Life is larger and truer than logic, universal victory is very different from permanent victory. People, strong, invincible for years, have not been so for all years. The golden age vanishes—Greece is in rags and Rome in ruins. Will Thanksgiving prove a permanent feast? One who has a right to be heard on this question says, "Popular freedom is safe when it consists of four things, and this safety cannot be compounded out of any three of the four—the diffusion of liberty, the diffusion of intelligence, the diffusion of property and the diffusion of conscientiousness." The fourth condition is last in order but first in importance; it is pre-eminent, for it is prime or basal. Conscience is the source of universal education, emancipation and elevation. The golden Rule will not be applied if it is only a policy, the Square Deal will not work merely as a political shibboleth. That government will give equal chance to every one, which fears God and regards man, which has a conscience void of offense toward God and man. We are told that invention is a normal function of the American brain, that an American invents as the Greek chiseled, as the Venetian painted, as the modern Italian sings, but not even his prolific mind and his cunning hand can construct a new guard or shield or defense of a people. It remains as it always was and it is this, "Righteousness Exalteth a Nation."

Thomas Hardy in one book records this dialogue:

"Did you say the stars were worlds, Tess?"

"Yes."

"All like ours?"

"I don't know, but I think so. They sometimes seem to be like the apples on our stubborn-tree. Most of them splendid and sound—a few blighted."

"Which do we live on—a splendid one or a blighted one?"

"A blighted one."

Nations, like worlds, are of two kinds, lands splendid and lands blighted. Our Republic today is crowned with peace and plenty; with its learning and liberty, its faith and good works, it is indeed a goodly heritage. Through the holy living, the Christian character, the upright conduct, may the glory of our country be abiding—not a blighted but a splendid land—tomorrow as today.

Harvest Thoughts: Talk to Young People

REV. JAMES LEARMOUNT

I WONDER how many of you have read Tenyson's beautiful poem, "Dora." It tells a story about how old Farmer Allan had made up his mind that his son William should marry Dora; how he refused, and was turned out of the house, and afterwards married Mary Morrison. Then the old man forbade Dora to speak to William. Then a sweet little boy was born, but William, the boy's father, died. Dora, who

was a true, loving woman, at once ran off to Mary Morrison's to give her all the comfort she could and to see the fatherless baby boy. Then Dora said:

"You know there has not been for these five years So full a harvest; let me take the boy,
And I will set him in my uncle's eye
Among the wheat; that when his heart is glad

Of the full harvest, he may see the boy,
And bless him for the sake of him that's gone."

The first time the father saw not the boy, and
Dora's heart failed her, and

"The reapers reaped,
And the sun fell and all the land was dark."

Dora, however, took the child once more and
sat him on the mound, and made him more con-
spicuous by twining a wreath of flowers round
the boy's hat. Then the farmer saw him and
Dora, his heart melted, and he took the boy to
his home, and sent Dora away from him. Mary
says:

"And, now I think, he shall not have the boy,
For he will teach him hardness, and to slight
His mother."

The two women kiss each other, and journeying
to the farm find

"The boy set up betwixt his grandsire's knees,
Who thrust him in the hollow of his arm."

The mother then pleads for her boy's return,
and Farmer Allan, being in his harvest mood, re-
pents of all his rashness, and forgives all.

And Tennyson finds the secret of the happy
ending in the pleasant, thankful frame of mind
produced in the farmer by the fat harvest.

Now another harvest is being gathered in, and
the thought of this story of Tennyson has come
to me. And surely it is right that God's mercies
should make us thankful and tender and forgiv-
ing. The more I think about the world and its
ever new mercies, the more love I feel towards
God who gives them all:

"Long ago the lilies faded
Which to Jesus seemed so fair,
But the love that bade them blossom
Still is working everywhere."

Through the busy thoroughfares of a large
city a gentleman threaded his homeward way. It
was quite dusk, and he, buried in thought, never
noticed that a little figure hurried after and
caught him up, until he felt a soft hand steal into

his, and, looking down, saw the bright face of a
child he knew.

"Good evening, sir," said a sweet little voice,
belonging to five-year-old Jeanie.

"Why, child!" he exclaimed, surprised to see
her in the streets so late in the evening, and
alone, "how came you here by yourself? Is not
your father with you?"

"No," she answered.

"But are you not afraid, my dear?"

"Afraid! No. Don't you know that God is
everywhere?" was her quick reply.

How that child's answer comes to use at this
time. Surely, God is everywhere. We have felt
that amid all the summer sunshine and beauty;
we have seen him in the beauty of the fields that
have waved with golden corn, and the trees that
have been laden with fruit. God has been work-
ing all around.

Perhaps you do not feel so sure about that as
I do. Perhaps you have got no further than the
thought of the farmer who prepared the earth
and sowed the seed. If so, look at it this way:
It is very easy for a chemist to tell what a seed is
made of. Indeed, he could make a seed, and put
into it exactly what there is in the seed of na-
ture, but would it grow if it were put into the
ground? Never! There is something in nature's
seed that man cannot put in. There is life; and
no one but God can produce life. If you think
back far enough about anything, you always come
out to the Creator of all—God.

I have read that when the missionaries first
introduced wheat into New Zealand, telling the
Maories that bread was made from it, the na-
tives were glad in the hearts. They waited full
of expectancy until the corn was grown up tall
and ripe; then they dug up the stalks, expecting
to find crusted loaves growing at the roots like
so many potatoes. Their disappointment was
great when they found nothing there but little
hair-like fibers, and they turned angrily upon the
missionaries and charged them with deception.

A great many others, who are not heathen,
are just as dissatisfied with God's bounty. But
God knows best, and the work by which we get
our bread, all sensible people know to be one of
God's greatest blessings to the race. Let us do
our duty and look for blessings still. "Every
good and perfect gift cometh from above."

JUDGMENT COMES AFTER DEATH

REV. W. A. SUNDAY

Text: "It is appointed to men once to die,
and after that the judgment." Heb. 9:27.

I have a text, a part of which, at least, every
man believes in. Someone may challenge the
statement and say: "I don't believe in the Bible
as the word of God."

Another may say: "Neither do I believe that
Jesus Christ was the Son of God."

It is appointed unto men once to die.

You believe that, don't you, no matter whether
you believe in Jesus Christ, you believe in that
much of the text, which reads:

"It is appointed unto men once to die, but
after that the judgment."

Then, if you are willing to acknowledge the

truth of the first half of that verse, why aren't
you man enough to acknowledge that the last
half is just as true as the first half?

The same God that said:

"It is appointed unto man once to die," which
you acknowledge is true, said:

"But after that the judgment," which it is
reasonable to acknowledge is true or else you
are unreasonable.

We seem startled at the very announcement
of the word "judgment." If I could prove that
tomorrow morning at six o'clock you would
stand before God in the judgment, I know what
you would do. You wouldn't go out of this
building without settling your soul's salvation

and you would spend this night on your knees. You would call your wife and children; you wouldn't want them to go to bed, and would spend the night making the wrongs of your life right. You wouldn't sleep a wink.

If I could prove that this was your last week on earth and that next Sunday night you would be in your coffin, waiting for the funeral on Monday morning—if I could prove that—I know you wouldn't think of business.

I. I have special reasons for choosing this message today. First, it is a personal question. It is appointed unto men once to die.

Every man shall give an account of himself to God.

I presume you have those who love you well enough, if you were doomed to die, who would die for you. I know of two, my mother or Mrs. Sunday, either or both of whom would be glad to stand on the scaffold and die for me, but as dearly as they love me neither could answer in the judgment for me, and you have to answer for yourself in the judgment—no one can do that for you.

I have chosen this subject for another reason, too, with the hope that it will make some of you stop and think, who otherwise might rush on pell mell to hell like stampeded cattle, shutting your eyes to every danger signal that God flashes across your path.

I pray God that as you go down the street, as you tread the sidewalk, your feet may resound back, "The Judgment, the Judgment," and I pray as you turn the dial on the safe to open it tomorrow morning, I pray God that as you count the money that is to be deposited in the bank, or what the people come in and pay for the commodities they purchase, I pray God every cent you take in, every whistle you hear blow, I pray God it may flash in your face at night and by the day, "The Judgment," The Judgment."

I have chosen it for another reason that I hope and pray it may make you honest and true. Most men out of Jesus Christ are not honest. I don't mean they would lie or steal, or cheat in business, or would be impure in their life, but I mean they are not honest about spiritual things.

They say, I'm not a Christian because I don't feel like it.

Great God! Religion is not a product of the emotions; it is obedience to the command of God whether you feel like it or not. It's not on such trifling childish basis as a matter of feeling.

God commands all men everywhere to repent. It is a command of God. It is obedience to what the Lord tells you to do.

God doesn't hold you responsible for your feelings. He holds you responsible for your will. I know there are some men, unbelievers, who are honest in their belief, and no one will work longer or harder than I to lead them to belief and to help them; but I have no confidence in the man who sneers at religion and then tries to get others to disbelieve it because he is not man enough to be a Christian.

And I would rather be the humblest peasant that ever lived, wearing wooden shoes, clothed in homespun, seated by my vine-clad cottage, over which the grapes hang purple kissed by the

rays of the setting sun, my family about me, my Bible on my knee and at peace with God through repentance and faith in Jesus Christ and hopes of glory assured, than to be the greatest blatant infidel on earth or in hell.

Years ago the keeper of a drawbridge down on the N. Y., N. H. & H. R. R. received an order to keep the bridge closed, as a special train was due at a certain time. Shortly after that a boat whistled for the bridge to turn, and he turned it and started to swing it back and the machinery wouldn't work.

He strained every nerve, like Sampson of old. The special dashed around the curve, into the partly closed bridge, and down she went. Seventeen lives were lost.

The man's reason left him, his hair turned white as snow, and they took him to the insane department of a hospital in New York City, and there he paced back and forth until, like the prisoner of old, he wore grooves in the cell floor, and ever and anon he would stop and grab the grated bars and the only words he ever attempted were, "If I only had."

There are multitudes here who will say: "If I only had accepted that chance."

I have chosen it because I hope it will make you honest and true, and you will stop making these excuses for not doing God's will.

II. Judgment is a plan of God. Your conscience is that sense by which you distinguish between right and wrong, between white and black.

Conscience is that which will recall to you the fact that you had the chance to do it and wouldn't.

I believe God makes every man keep a record like every county keeps a record. The papers are made out, and God will make you keep the record. How will he do it unless through your memory?

Lord Bacon said: "The human intellect never forgets a thing."

At some time in your life all you ever knew or heard will return to you.

King Cyrus could recall by name 25,000 soldiers in his army.

They say of James G. Blaine that he seldom forgot a name or a face.

They say Roosevelt has a marvelous memory.

Moody says he met a Scotchman in Edinburgh who could repeat the Bible from Genesis to Revelation.

Some men have marvelous memories. Others forget easily, but when you stand before God and he touches the secret spring of memory, memory will do its work.

Some men have the record of their lives written before they die. You can spare yourself that trouble and expense, for God is writing a record of our life, and it will be no work of fiction.

God puts in everything you do. He leaves nothing out.

Did you swear today. It went down. Did you lie? It went down. Did you commit adultery? It went down. Did you sneer at God? It went down. Did you flatter yourself because you weren't caught in that lie or nobody knew you committed adultery that you will not meet it?

You will stand before God and God will touch the secret spring of your memory and you will recall that you did it. It will all come back.

There are thousands of people who would cut off their right arm or gouge out their right eye if they could undo the record, if they could only undo the past. They would give anything in the world if they could only awaken some morning and find it all a dream. God pity you.

Some men plunge into pleasure and try to drown their conscience by drinking. Conscience is calling them to a better life. You will meet your record. Your record is as much a part of you as your name. And down your deeds go in his book. You will meet your record. You will meet your sins.

My friend, Mr. Crittenden, who went up and down the country reaching and establishing homes for fallen girls, was out in San Francisco working and preaching with that object in view, and one day he received a letter, opened it, and it read:

"My Dear Mr. Crittenden: I have been to hear you preach every night you have been here, but there is no hope for me and I am not writing this asking for help or for hope, but simply to tell you what sin does, that you might use it to warn others. I was not always thus. I am a college graduate. Married a sweet, beautiful girl. God sent three children into our home. I loved my wife. She loved me. And one day there came one into my home and she tempted me, and I tempted her, and we sinned. I left my wife and I abandoned my children. My wife is dead, broken-hearted, and my children are in an asylum. For a time I supported this woman, then I got so low and debased that I lived on the product of her infamous shame. One night I sat leaning over a greasy card table, down in an underground groggery, listening to the railing and the jests of blaspheming characters and the incarnate fiends of both sexes that assembled there and made that cesspool of hell their hibernating place, when a man came down and shook me and put a note on the table and it read:

"Hurry home quick, Lizzy is dying." That was her name. I picked up my hat and hurried out and down the street as fast as my drunken steps would carry me. I turned into a dark, festering alley, staggered and reeled up a rickety stairway, and into a dark, dingy room, where the only heat, light and air came through a transom, and there on a bundle of rags and straw lay a woman dying, and at the sound of my voice and footstep she aroused herself, sat upright, looked me in the face, and hissing between her teeth like a serpent, she pointed her finger in my face and cried: 'God curse and damn you. I'm your victim. You have abandoned me. This is your work. Look on the wreck you have made,' and she fell, gasped her muscles relaxed, and she was gone."

That man will stand before Jesus Christ and meet his victim, and so will you. Don't flatter yourself that you can hide from it. You will meet it. It is appointed unto man once to die, but after that, the judgment.

III. Who will be there? Principalities, powers, the quick and the dead. Listen to the noise shaking the primitive elements. See the lightning leap from the angry depths of gloom. Listen to the bitter cry of the smouldering elements of that great conclave. Can your wealth shield you now? Come on, come on, children of ungodliness, outcasts of eternity.

It's your farewell gaze upon the fast receding drama. No stars float in the lurid sky to tell you of hope or to cheer your heart. Stand up, stand up, haughty high-priest, or erring scientist and sponsor of evolution theories of salvation—false lights on a dangerous coast. Hey, blasphemous scoffer. Let the grinning skeletons of missed opportunity lean against the tombstones upon which are chiseled the epitaphs of your sin and shame.

Hey, old skeptic, it's your final trial of unbelief, and will you laugh at the thunder peals of God and the lightning flashes and make fun of the gospel when preached and sung to you?

IV. We have all been tried at the judgment bar. God has heard the evidence. He has passed sentence. It is eternal damnation! Now how are you going to escape? There is just one way and that is to be pardoned, and there is only one in all the universe that can do it, and that is God, and he can do it only on one ground—that you repent and accept Jesus Christ as your Saviour. If you don't, you are damned as sure as you breathe, but accept him and God will pass your sentence up.

God has heard your case. He says: "Damnation." That is just, but he opened the proposition. He said: "It is just, you ought to go to hell, Bill, but you have accepted Jesus Christ as your Saviour, and I can't send you." It is appointed unto men once to die, and after that, the judgment.

There is just one way to escape and that is to be pardoned by faith in Jesus Christ.

My friend, Frank Smith, was a prisoner in Andersonville. I wonder if there is any other old soldier here that was in Andersonville? My friend was captured and taken to Andersonville and while there, there was an exchange of prisoners and Frank received an exchange of yellow cardboard with the number 56 on it, which entitled him to be exchanged.

In Frank's company was a man who was an infidel. Frank's friends, the soldiers, came and gave him messages which they had scribbled to send to their wives, and his friend, the infidel, picked up a piece of brown paper, scribbled on it and added some verbal messages and said:

"Tell them I'm hoping against hope. I'm so weak I can hardly stand. I never begrudged a man good luck or good fortune before. I don't begrudge you, but I only wish I were going too."

They ordered those with exchanges to fall in line, and Frank started with his friend by his side, talking to him, when Frank slipped him his cardboard and said: "Jim, you take this and go and when they call the roll out there you answer Frank Smith, and when they call it in here I'll answer for you. Go, will you?" He said: "Frank, I won't do it." Frank said: "You go, Jim. My father, my mother, my brothers and sisters are dead, and I haven't a relative in the world. Nobody would miss me if I die, but if you die, up in Ohio there is a wife and three little children. She would be a widow and they would be orphans. Jim, you go and I'll stay."

He took the cardboard, the tears rolled down his cheeks. He kissed Frank's hand, and Frank said: "That's exactly what Jesus Christ did for us, Jim. We were condemned, and he came and took our place and said: 'You go free. I'll take your punishment.'"

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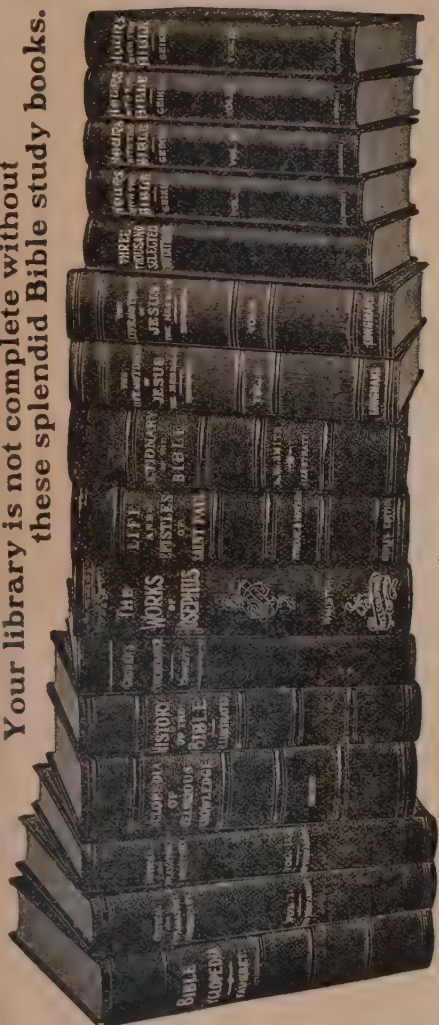
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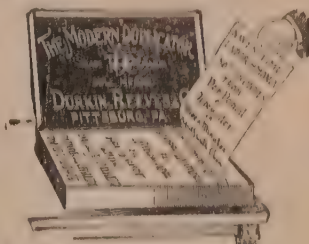
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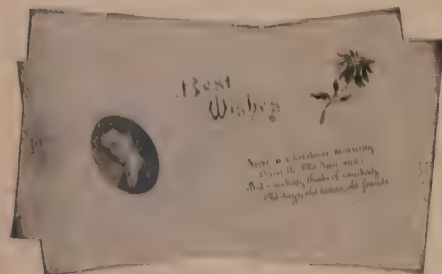
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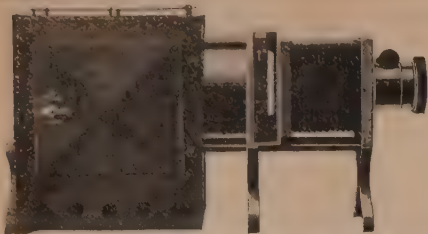
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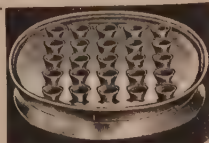
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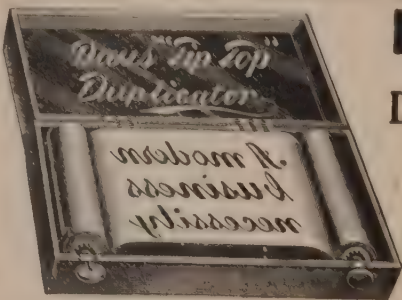
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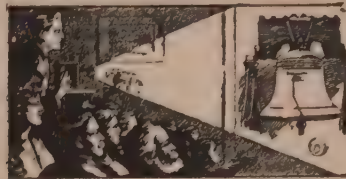
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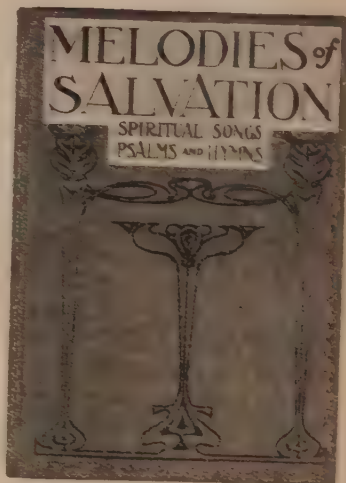
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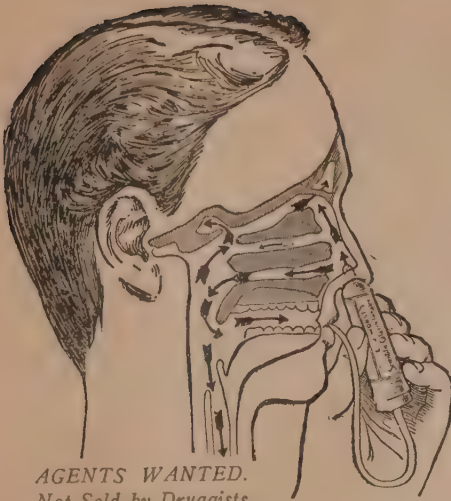
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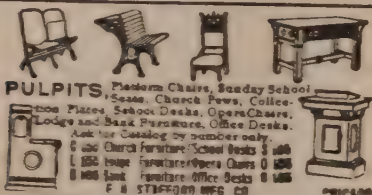
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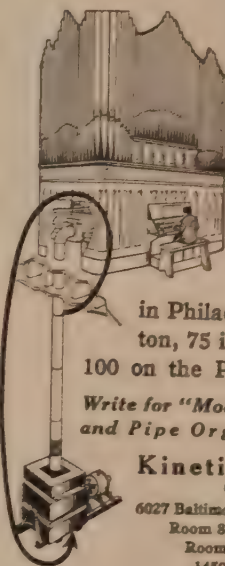
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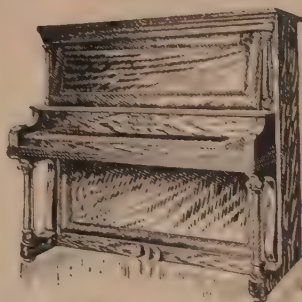
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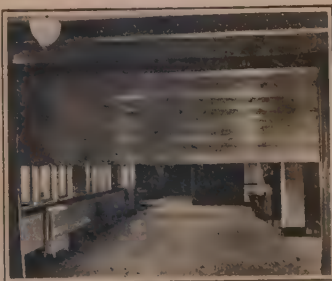
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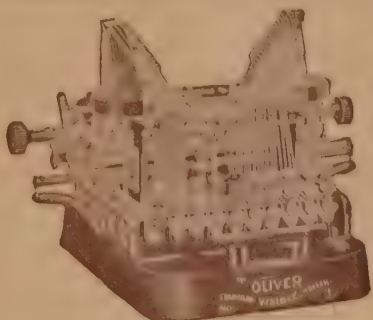
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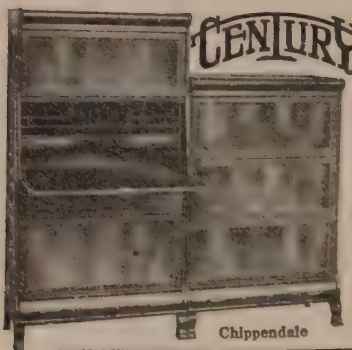
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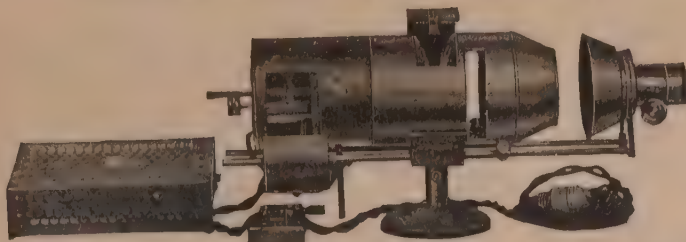
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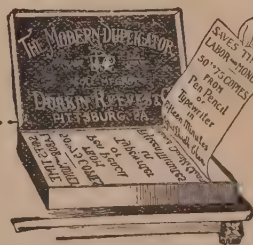
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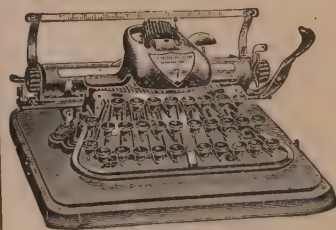


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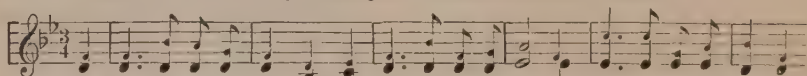
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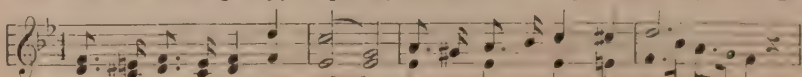
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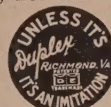
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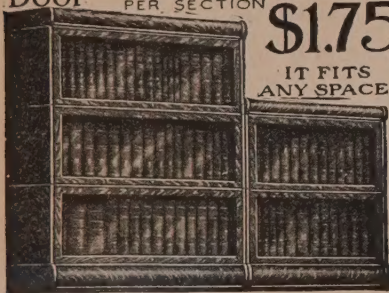


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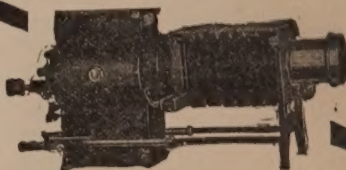
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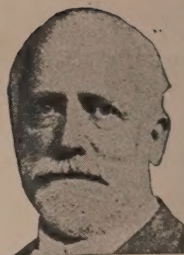
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